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University of Michigan Publications

LANGUAGE AND LITERATURE

VOLUME II

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# ELIZABETHAN PROVERB LORE IN LYLY'S *EUPHUES* AND IN PETTIE'S *PETITE PALLACE*

THE MACMILLAN COMPANY
NEW YORK BOSTON CHICAGO
ATLANTA SAN FRANCISCO

MACMILLAN & CO., LIMITED
LONDON BOMBAY CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

# ELIZABETHAN PROVERB LORE IN LYLY'S *EUPHUES* AND IN PETTIE'S *PETITE PALLACE*

## WITH PARALLELS FROM SHAKESPEARE

BY

MORRIS PALMER TILLEY

UNIVERSITY OF MICHIGAN

New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN & COMPANY, Limited

1926

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Set up and printed,
October, 1926

PRINTED IN THE UNITED STATES OF AMERICA

# PREFACE

THE importance of the ornamental device of proverbs in *Euphues* was indicated for the first time by Professor Morris W. Croll in his edition of *Euphues* in 1916. "The part played by proverbs in Lyly's work," Professor Croll remarks, "is considerably more important than has been supposed." This statement he amply substantiates by the identification of many proverbs hitherto unrecognized.

In the proverbial material collected in this volume, I have attempted to show the extent to which proverbs were employed by John Lyly in *Euphues* and by George Pettie in *Petite Pallace*. Lyly, it seems, gleaned from the pages of Pettie's work many proverbs which have to be included in his general debt to Pettie. In the number that he used Lyly far surpasses Pettie. No one indeed in England, either before or since Lyly's day, appears to have employed the ornamental device of proverbs more frequently than Lyly.

It is characteristic of Lyly's use of proverbs that in a number of instances he has changed the original meaning of a proverb to make it do service in advancing one or another of his favorite themes. This is especially true in regard to the theme of love. An example of such a Lylian proverb, forceably serving the interests of Cupid, is seen in the following reflection on love: "Nothing is more certain than that thou wilt *love*, and nothing more uncertain than when." The original proverb, after which Lyly modelled his proverb, contains the same reflection in regard to death: "Nothing is more certain than *death*, and nothing more uncertain than the hour of death." Other examples of Lyly's adaptation of proverbs in a similar way are to be found in the List of Proverbs.

The proverbs and proverbial phrases in *Euphues* are considerably more numerous than has been pointed out by Professor

Croll. A number of Lyly's proverb-like sentences that have been attributed to Lyly's invention are seen, upon closer examination, to be either foreign proverbs clothed in an English dress or little known English proverbs. I have included in my collection a few doubtful proverbs from *Euphues* in the hope that by calling attention to them I may assist in establishing their true character. Some of the many foreign and native proverbs in *Euphues* and *Petite Pallace* have, no doubt, eluded me in my examination of the contents of these two books.

The proverbs in *Euphues* form an important part of the Elizabethan proverb lore, although only a part. The General Index to this collection is provided to assist others working in this field. This study is designed as a contribution to the much larger task that needs yet to be undertaken, that of preparing a definitive edition of English proverbs.

I am greatly appreciative of the generous policy of the Executive Board of the Graduate School which has made the printing of this volume possible. To Mr. W. W. Bishop, the librarian of the University of Michigan Library, and to his staff, I am indebted for many courtesies in assisting me to procure books for this study. I owe also a particular word of thanks to the University of Michigan Editor, Dr. Eugene S. McCartney, for helpful suggestions in connection with a number of the classical proverbs. His care in the typographical arrangement of the material and his valuable assistance in seeing this volume through the press have materially lightened this part of my work.

M. P. T.

July, 1926

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# THE PROVERBIAL ELEMENT IN *EUPHUES*

## I. PROVERBS IN *PETITE PALLACE, EUPHUES* AND THE *MAXWELL YOUNGER MANUSCRIPT*

THE number of Elizabethan proverbs is much larger than has been recognized. Any *corpus* of them would contain not only the sayings of native stock that form the collection of John Heywood, but probably an equal number of genuine English proverbs which Heywood was unable to weave into his *Dialogues concerning Two Manners of Marriage*. It would contain, also, a large number of newly introduced, foreign proverbs, in addition to those introduced at earlier periods.

The characteristic feature of Elizabethan proverbs, in contrast with English proverbs before that time, is the large increase in the number of foreign proverbs. As a result of the endeavors of Elizabethan writers to refine and broaden the English language, and to increase its power of expression, there were added to the native stock of proverbs large borrowings from Erasmus' classical proverbs and from the contemporary collections of Italy, France and Spain. Of these two classes, it is particularly those from contemporary collections that introduced a novel element, for classical proverbs had been borrowed, although in smaller number, by earlier writers.

There is still much work to be done before we shall know how broad is the stream of Elizabethan proverbs, or to what extent foreign currents cut athwart that stream. A final study of Shakespeare's proverbs has still to be made, although Wahl's work in this field is valuable. The proverbs in *Love's Labour's Lost*, in particular, have not received the recognition they deserve. Ben Jonson's proverbs also should receive attention. His attitude towards proverbs seems to have been, in general, in opposition to the fa-



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vor that was accorded to them by his contemporaries. In this respect, as in others generally recognized, Jonson is revealed a forerunner of a later literary period. In *A Tale of a Tub* he develops, in practice, the thesis that "ancient proverbs may illuminate a cooper's or a constable's wit," but may not be allowed a person of standing. In a better known Jonsonian comedy, it is Downright, and not Wellbred, that "has not so much as a good phrase in his belly, but all iron and rusty proverbs." [1]

The collection of proverbs contained in this volume is a contribution to the larger field of Elizabethan proverb lore. It is limited to the proverbs found in George Pettie's *Petite Pallace* and John Lyly's *Euphues*. Of the seven hundred and fifty-seven *different* proverbs that I have noted as occurring in these two works,[2] six hundred and forty-three are found in *Euphues*,[3] and two hundred and sixty-one are in *Petite Pallace*.[4] One hundred and forty-eight are common to both works. For the purpose of illustration those proverbs in Lyly's plays and other works, that are found also in *Euphues*, are included in the collection. Had I attempted to give all of the proverbs in Lyly's plays, the collection would have been considerably augmented.

The chief reason for including Pettie's two hundred and sixty-one proverbs, more than half of which are repeated in *Euphues*, is

[1] *Every Man in His Humour*, in *The Complete Plays of Ben Jonson* (I. iv), Everyman's edition, vol. I, p. 571: "By his discourse, he should eat nothing but hay; he was born for the manger, pannier, or pack-saddle. He has not so much as a good phrase in his belly, but all old iron and rusty proverbs: a good commodity for some smith to make hobnails of."

[2] Two proverbs not in *Euphues* or *Petite Pallace*, Nos. 726 and 727, are included in this number. They are taken from the contemporary *Maxwell Younger Manuscript*. For an account of the relation of this manuscript to *Petite Pallace* and *Euphues*, see pp. 4–6.

[3] The extent to which Lyly introduces proverbial material in *Euphues* is considerably greater than this number indicates. Many of his proverbs Lyly introduces more than once; in some instances he repeats a proverb four or five times. As may be seen by reference to Special Index I (pp. 405–408), eight hundred and sixty-two proverbial passages in both parts of *Euphues* are referred to in this collection.

[4] See Special Index II (pp. 409–410), for an index of the proverbs in *Petite Pallace*.

to show to what extent Lyly borrows proverbs of Pettie.[5] The neglect of the proverbial element in *Euphues* except by Croll has left the subject of proverbs in *Petite Pallace* practically untouched. Otherwise it must have been noticed how many of the same proverbs occur in both works. The resemblance in form of some of Pettie's and Lyly's proverbs,[6] and the combination of others by both writers,[7] eliminate the chance that Pettie and Lyly happened to select the same proverbs from the common stock of proverbs. Lyly clearly gleaned some, if not most, of the one hundred and forty-eight proverbs he shares with Pettie, from the pages of *Petite Pallace.*

Landmann knew that *Petite Pallace* "exhibited already to the minutest detail, all the specific elements of euphuism." [8] However, neither Landmann, nor later writers on euphuism, who have uniformly accepted Landmann's statement, have seemed to recognize that the similarity between the styles of Pettie and Lyly extends to the use by both of a mass of proverbial material, much of which is identical. Bond's study of *Petite Pallace* might have led to the discovery of this fact, had he recognized that certain "resemblances of diction" noted by him between the two works were in reality proverbs borrowed of *Petite Pallace* by Lyly. Referring to these resemblances, Bond remarks that *Euphues* "occasionally appropriates sentences from Pettie with scarce any change of form or substance." [9]

[5] In Appendix D, II (pp. 398–401), I have noted a number of non-proverbial borrowings by Lyly from *Petite Pallace,* which must be taken into account to understand the extent to which Lyly gleaned after Pettie's cart for a few ears of corn.

[6] See for these examples Sections 193, 531, 575, 697.

[7] For examples see Sections 97, 98, 166, 273, 274.

[8] Landmann, "Shakespeare and Euphuism," *New Shakespeare Society Publications,* 1880–1886, p. 255. F. R. Weymouth, "On Euphuism," *Philological Society Transactions,* 1870–1872, Part III, p. 14, had been unaware that Pettie had anticipated Lyly's style: "as to the written language our entire literature can exhibit but one single Euphuist — Lillie himself."

[9] Introduction to *The Complete Works of John Lyly,* by R. W. Bond, vol. I, p. 138: "Whatever Lyly's debt to *The Diall* in point of subject-matter, he owes little to it directly in point of style. In Pettie, on the other hand, who indeed owes much of his manner to North, we have an

These borrowings from Pettie Bond points out in his notes. Collecting these "resemblances" noted by Bond, and omitting three passages referring to classical characters [10] and four others in which the resemblances are of an unimportant character,[11] we have thirteen passages in *Euphues* that are correctly described as taken "from Pettie with scarce any change of form or substance." [12] The significance of these thirteen borrowings from Pettie, however, Bond misses.[13] They are proverbs taken by Lyly from *Petite Pallace*. They are, it is to be noted, only a small fraction of the proverbial borrowings from the same source, as may be seen by reference to the proverbial sections in this volume in which the Pettie proverbs are given.[14]

Although there has been no association of the proverbs in *Euphues* with those of *Petite Pallace* by modern students of euphuism, so far as I know, there is such an association in the two hundred and thirty-one "Resownes and Prowerbes" that form a part of the *Maxwell Younger Manuscript*, of the date 1584 1589. These "Resownes and Prowerbes" were not printed until they were included in an "Introductory Essay," by the poet W. Moth-

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exact model of the style of *Euphues*: and whereas the latter presents few resemblances of diction to *The Diall*, it occasionally appropriates sentences from Pettie with scarce any change of form or substance."

[10] Vol. I, p. 198, l. 23; vol. I, p. 222, l. 6; and vol. I, p. 240, l. 14. The references here and in the next note are to Bond's edition of *The Complete Works of John Lyly*. Other references to *Euphues*, unless otherwise stated, are to Croll and Clemons' edition, 1916.

[11] Vol. I, p. 189, l. 25; vol. I, p. 201, l. 29; vol. I, p. 211, l. 24. The resemblance noted, vol. I, p. 223, l. 18, is negligible. The passages referred to in this and the preceding note are to be considered, of course, in an appraisal of Lyly's debt to Pettie.

[12] In Appendix D, I (pp. 397–398), these thirteen passages from *Euphues* and the corresponding thirteen passages from *Petite Pallace* are printed in parallel columns.

[13] Bond recognizes only one of the passages as proverbial. See the seventh quotation from *Euphues* in Appendix D, I, p. 397.

[14] The Pettie proverbs may be easily referred to by means of the Index to Passages from *Petite Pallace*, which forms a part of the Special Index (pp. 409–410) immediately preceding the General Index at the end of this volume.

erwell,[15] in the first edition of Andrew Henderson's *Scottish Proverbs* in 1832.[16] The author of an unsigned article in the *Paisley Magazine*, who first called attention to the *Manuscript* in 1828,[17] believed that Maxwell Younger's "Resownes and Prowerbes" were "perhaps the first collection in Scottish that we have." Henderson, apparently more confident of their genuineness, admitted them without question into his collection of Scottish proverbs.

This, however, they are not. They are quotations from *Petite Pallace* and from *Euphues*. With the exception of the eleven passages beginning with number one hundred and seventy which

[15] Motherwell says of the "Resownes and Prowerbes," *op. cit.*, p. xxxiii: "With the exception of the following, which were written in 1586, by John Maxwell Younger of Southbar, a Renfrewshire gentleman, we are not acquainted with any other manuscript collection [Motherwell had previously referred to another manuscript collection dating from 1568]. As a matter of literary curiosity, we think it right to transfer to our pages the 'Proverbes and Reasones,' which he deemed worthy of transcription in his own day."

[16] They have not been reprinted since that time. Later editions of Henderson's *Scottish Proverbs* have omitted them as a collection from the "Introductory Essay," although a considerable number of the individual proverbs have been printed in the subsequent editions of Henderson's collection, and, in some instances, have been repeated by Hislop, presumably upon the authority of Henderson, and by Lean. As in the case of the *Euphues*-Fuller proverbs, discussed in the second section of this Introduction, pp. 8–11, some of the Maxwell Younger quotations from *Euphues* and *Petite Pallace* are found in Hazlitt.

The reprinting by Henderson of many of the *Euphues* and *Petite Pallace* proverbs in the *Maxwell Younger Manuscript*, and by Fuller of many other *Euphues* proverbs, illustrates the mechanical practice followed by collectors of English proverbs of admitting into their collections proverbs from earlier collections, of whose origin and character they were ignorant.

[17] This article, which appeared in vol. I, no. 8, pp. 279–386, of the *Paisley Magazine*, is entitled *Renfrewshire Poets: John Maxwell, Younger of Southbar.* On page 381 the contents of the manuscript are described as follows: "The memorial of Sir John Maxwell's rhyming talents now in my hands is a small MS. of thirty-six leaves, closely and beautifully written, the first date in which is 17th March, 1584, and the last date 3d July, 1589. It appears to be nothing else than a book of boyish exercises, or attempts at verse making. The collection consists of sententious metres, religious and moral aphorisms in verse, pithy sayings also in rhyme, *and concludes with 231 (sic) of what he calls 'Sum resownes and prowerbes'.*"

I have been unable to trace,[18] they are a transcript of English proverbs found in these two works. The first one hundred and sixty-nine are from *Petite Pallace*, while the last fifty-two, from number one hundred and eighty-one to the end of the *Manuscript*, are from the first forty pages of *Euphues*.[19] The evidence of this *Manuscript* I have included in the proverbial sections devoted to the proverbs in *Petite Pallace* and *Euphues* which form the body of this volume.[20] The association of the proverbial contents of the two books in the mind of a contemporary poet may, I believe, be accepted as evidence of the literary importance of this element in Lyly's day as well as of the recognition at that time of the important part played by this element in *Petite Pallace* and *Euphues*.

[18] The eleven proverbs in question, if identified, would tell us what pamphlet, or, possibly, what longer work, Maxwell Younger considered sufficiently important to associate with *Petite Pallace* and *Euphues*. See Appendix A, p. 377, for a suggestion as to a possible connection of these eleven quotations with *Petite Pallace*, or with *Euphues*. The eleven passages are as follows:

170. All erdlie plesure finisseth w$^{t}$ wo.
171. Quhen twa arguies on force thair talk man be contrair.
172. Neide oft makis wertew.
173. Ane meik answer slokinnis melancholie.
174. Na man suld wirk at thair pleso$^{r}$ w$^{t}$out cownsell.
175. Nyce is the Nychtingale.
176. It is better to haif ane brede in hand, nor twa in the woode fleande.
177. Currage prowokis hardenes.
178. Adwentour gude and haif ay gude.
179. Set all on adwentour.
180. Debait makis Destanie.

[19] Although the author of the article in the *Paisley Magazine* does not describe the MS. as incomplete, still the fact that only the first forty pages of *Euphues* furnished the proverbs found at the end of the "Resownes and Prowerbes" which "conclude the Manuscript," while the whole of *Petite Pallace* furnished the Pettie proverbs, suggests that the MS. may be incomplete.

[20] In Appendix A (pp. 357–382) are reprinted, from Motherwell's "Introductory Essay," Maxwell Younger's "Resownes and Prowerbes." The number following each proverb refers to the proverbial section in this book in which the evidence for the particular proverb is assembled. I do not know where the *Manuscript* may be found.

In illustration of the proverbs in this volume, parallels are quoted from a number of English and foreign proverbial collections. This material is supplemented by further parallels from sixteenth and seventeenth century English literature, with particular attention paid to the dramatic works of this period. From these illustrations it will be found to be true of Elizabethan comedies, as Torriano noted of "our comedies and other books of drollery" in the Restoration period, that they "are generally strewed with proverbs and proverbial phrases, or sprinkled with the juice of them." [21]

At the end of the illustrative matter accompanying each proverb is added such evidence as I have found that Shakespeare was acquainted with the proverbs in this collection. A number of the Shakespeare parallels, it will be seen, are only "sprinkled with the juice of proverbs." Indeed, often, only a characteristic proverbial metaphor, woven into the texture of the thought, is all that remains to remind us of the original proverb. The number of instances in which Shakespeare has used the proverbial material occurring in *Petite Pallace* and *Euphues* is large. In all about four hundred examples are noted.[22]

Finally, I have admitted into this collection not only all the genuine proverbs, proverbial phrases and *sententiae* [23] which I have found in *Petite Pallace* and *Euphues*, but also a number of passages from these two books which *seem* to have a claim to be considered

[21] Torriano, Giovanni, *Piazza Universale di Proverbi, or a Commonplace of Italian Proverbs and Proverbial Phrases*, 1666: "To the Reader."

[22] This number includes the proverbs and proverbial phrases that occur in Shakespeare more than once. An index of the Shakespearean proverbs cited in this collection is found in Part IV of the Special Index of Passages Quoted from Lyly, Pettie, Erasmus and Shakespeare, immediately preceding the General Index at the end of the book. The Special Index will show, also, to what extent the *Adagia* and *Similia* of Erasmus are represented in this collection. As a result of my examination of Erasmus' *Adagia* and *Similia*, I have been able to add some examples to those collected by De Vocht in his *De Invloed van Erasmus op de Engelsche Tooneelliteratuur der XVI^e en XVII^e Eeuwen.*

[23] Elizabethan usage includes 'proverb' and 'sententia' under the term 'proverb.' Thomas Wilson, in the *Arte of Rhetorique*, edited by G. H. Mair, 1909, p. 119, defines proverbs as "such sentences as are commonly spoken."

proverbial. I have included these doubtful examples, because of the fact that one after another of the editors of Lyly has been able to establish as genuine proverbs some of the passages in *Euphues* which preceding editors had attributed to Lyly's "invention." It is my hope that, by calling attention to these doubtful proverbs, I may assist in establishing their true character.

## II. QUOTATIONS FROM *EUPHUES* IN HAZLITT'S *ENGLISH PROVERBS AND PROVERBIAL PHRASES*

The practice by students of Lyly of ascribing proverb-like sentences in *Euphues* to Lyly's "invention" arose, in the first instance, from their lack of acquaintance with the large number of native and foreign proverbs used by Lyly. W. C. Hazlitt, an authority on English proverbs, however, must be held partly responsible for this practice, because of certain remarks that appeared in the Preface to his collection of *English Proverbs and Proverbial Phrases*. Hazlitt's volume, which appeared in 1869, the year after Edward Arber made possible a wider study of Lyly's euphuism by reprinting *Euphues*, has been since its appearance the collection generally relied upon for information concerning English proverbs. In the Preface to this volume, Hazlitt says of the proverbs in *Euphues:* "I desire to point attention to the circumstance, that while numberless sentences in *Euphues* and its successor are made to wear a proverbial shape, they have no farther claim to rank as popular sayings; and the editor who should include them in any future monograph on proverbial expressions, would, in my opinion, err greatly. There are articles in Mr. Bohn's *Handbook* of this spurious and specious stamp; and I suppose that they found their way into his pages from Lyly or some other euphuistic author." [24] Hazlitt ends his remarks by emphasizing in the following words his warning against "the numberless sentences in *Euphues*": "I cannot too earnestly guard those interested in this branch of literary inquiry against the danger of

[24] Preface, p. xv, 1869 edition. In the 1907 edition the reference to "Mr. Bond's *Handbook*" is omitted

mistaking these mere sentences attired in a proverbial costume (so to speak) for the genuine thing."

In these words discrediting the proverbial element in *Euphues* at the very outset of the modern study of euphuism, before Weymouth or Landmann had published the results of their investigations, the authority on English proverbs influenced students of euphuism to neglect this element. Before examining, however, Hazlitt's main contention that "numberless sentences in *Euphues* have no farther claim to rank as popular sayings than a proverbial shape they are made to wear," I wish to point out the evident contradiction between Hazlitt's words and practice with reference to his statement that "there are articles in Mr. Bohn's *Handbook* of this spurious and specious stamp."

Hazlitt's criticism of Bohn, when examined in the light of his own practice, illustrates the mechanical method followed by Hazlitt in his collection of proverbs. In objecting that Bohn's *Handbook* contains sentences from *Euphues*, Hazlitt betrays a surprising ignorance of the contents of his own collection. An examination of Hazlitt's and Bohn's collections reveals the fact that Hazlitt has omitted only six of the fifty *Euphues* quotations printed in Bohn's *Handbook*. Forty-four such "articles of a spurious and specious stamp" in Bohn, Hazlitt reprints in his collection, and adds two others not in Bohn.[25] This contradiction between Hazlitt's words and practice suggests the need of caution in accepting other statements by him with reference to proverbs in *Euphues*.

Hazlitt's conjecture that these "articles in Mr. Bohn's *Handbook* found their way into his pages from Lyly or some euphuistic author" is substantially correct. They are quotations from *Euphues*. Bohn, however, did not, as Hazlitt conjectured, take them from Lyly or from some other euphuistic writer. He copied them from an earlier collection of English and foreign prov-

[25] See Appendix C (pp. 394–395) for the two lists of proverbs. One list contains the forty-four *Euphues* quotations found in both Hazlitt and Bohn; the other, the six similar quotations found in Bohn alone. A footnote to this Appendix gives the two proverbs found in Hazlitt, but not in Bohn. These lists are the first two of those referred to in the next note.

erbs. They are found in Thomas Fuller's *Gnomologia, Adages and Proverbs: Wise Sentences and Witty Sayings, Ancient and Modern, Foreign and British*, which was published first in 1732.[25] So far as I have been able to discover, Fuller's *Gnomologia* was the first collection of proverbs to include the *Euphues* quotations copied by Bohn and Hazlitt.

Fuller gives no information in the Preface to *Gnomologia* as to whether he had these passages directly from *Euphues*, or from some earlier proverbial collection or general miscellany. In referring in his Preface to his inability to review his material before sending it to the printer, Fuller tells us that he "cannot remember the particulars" in regard to "the sentences and sayings" in his collection and adds: "I picked up these sentences and sayings at various times, according as they occurred, and most of them so long ago that I cannot remember the particulars, and am now (by reason of great age and ill sight) utterly unable to review them."[27] The little information that Fuller gives as to his sources is of the most general kind: "It hath been my constant custom to note down and record whatever I thought of myself, or received from men, or books worth preserving." The more likely source of Fuller's quotations is *Euphues* itself, but he may have taken them from some book containing quotations from *Euphues*. The only indirect source that I know from which he might have obtained many, if not most, of his *Euphues* quotations, is the second part of *Wit's Commonwealth*, 1598.[28]

[26] In Appendix C (pp. 394–396) I have given in three lists the *Euphues* quotations found in Fuller, Bohn and Hazlitt. In the first list are those in Fuller, Bohn and Hazlitt; in the second, those in Fuller and Bohn, but not in Hazlitt; and in the third, those in Fuller alone.

[27] Preface, p. vii, 1814 edition.

[28] Among the *Euphues* similes on 'Love' in the second part of *Wit's Commonwealth* five contain *Euphues*-Fuller proverbs. These five similes (reprinted among others in Appendix B, II, pp. 384–390) are those indicated as found on pages 296, 299, 302, 305 and 307 of the second part of *Wit's Commonwealth*. I have underscored in each the *Euphues*-Fuller proverb. *Euphues*-Fuller proverbs are found included in other *Euphues* similes in the same part of *Wit's Commonwealth*. I have referred in Appendix B, II, by page and subject-heading, to all of the *Euphues* similes in the second part of *Wit's Commonwealth*. I have reprinted, however, only those included under

Hazlitt's main contention in his remarks on the proverbs in *Euphues* is that, "while numberless sentences in *Euphues* and its successor are made to wear a proverbial shape, they have no further claim to rank as popular sayings." This statement he emphasizes by counselling those interested in this branch of literary inquiry to be on their guard "against mistaking these mere sentences attired in a proverbial costume for the genuine thing." Hazlitt's intention in these words seems to have been to distinguish in *Euphues* between *sententiae* and proverbs, and to warn future editors of English proverbs against admitting 'sentences' into their collections. The more obvious meaning of Hazlitt's words, however, and the one apparently conveyed to students of Lyly's proverbs seeking light of Hazlitt, is that "the numberless sentences ['sentences' understood in the grammatical sense of the word] in *Euphues* and its successor" are Lyly's own thoughts, and have no other claim to be considered proverbs than their proverbial shape. This misinterpretation of Hazlitt's words has, I believe, contributed to the mistaken conception that Lyly's "numberless sentences wearing a proverbial shape" are pseudo-proverbs, and are not, as is the case of many if not of most of them, genuine foreign, or little known native proverbs.

This statement of Hazlitt's, though not necessarily misleading, lacked clearness. This fact, added to his failure to refer in these remarks to the large number of genuine popular sayings in *Euphues*, makes it easy to understand why students of Lyly, as a rule, have either omitted referring to the proverbial element in *Euphues*, or have passed it by with scant attention. As a result of this neglect of the proverbial material in *Euphues* by students of euphuism, a large number of the proverbs in *Euphues* have remained unrecognized, with the further result that the importance attached to proverbs by Lyly has been obscured.

Hazlitt was wrong in "earnestly guarding those interested in this branch of literary inquiry" against admitting "the numberless sentences in *Euphues* and its successor" into a collection of

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the heading of 'Love.' See, p. 14, note 32, and Section III, *passim*, of this Introduction for further information on *Wit's Commonwealth*.

English proverbs, for, not only does he admit into his collection a number of such 'sentences' from *Euphues* and other sources, but collectors of English and of foreign proverbs have found it impossible, as is shown in their practice, to draw a strict line between the proverbs that are commonly spoken and the proverbs, or 'sentences,' that are not commonly spoken. At some time in the history of every proverb it must have been limited in its use, and only gradually have come into popular use. To determine at what time any given 'sentence' ceased to be a 'sentence,' and became a proverb, would, indeed, be a difficult, if not an impossible, task. In such an endeavor a proverb, formerly in common use but no longer commonly used, might easily be relegated to the class of 'sentences.'

Among Lyly's services to the English language, not the least important has been his introduction into the body of English proverbs of many foreign proverbs. Many of these are included among "the numberless sentences in *Euphues*" ruled against by Hazlitt. An attempt to separate all of the native from the foreign proverbs in an English proverbial collection would be as difficult a matter as to separate in the same collection the learned from the popular sayings. Ray, an unusually conscientious collector of English proverbs, attempted with only partial success to distinguish between the foreign and the English proverbs in his collection by printing the former in italics.[29] Hazlitt, on the other hand, following the example of most of the editors of English proverbs, did not attempt to distinguish in his collection between the purely English proverbs and the English proverbs borrowed from other languages. The difficulties of such a task are manifest when it is recalled that foreign proverbs have poured into the stream of English proverbs at all periods of our history, and have left few or no traces of the time of their adoption into the body of English proverbs.

In Lyly's day the reproach that England was "barren" in

[29] Ray's *Proverbs*, Preface, last sentence of the first edition, as reprinted in Bond's *A Hand-book of Proverbs*, p. ix: "Those which I am not assured to be English proverbs I have inserted, yet put in the Italic character, for distinction's sake."

proverbs, and those "that she hath are flat and empty," referred to by James Howell [30] in 1660, must have been frequently heard. By the beginning of the seventeenth century, however, this view seems to have changed, at least in England. In 1710 Samuel Palmer held that the cosmopolitan character of our proverbs was a merit, and not a reproach. "We have shown," he claimed, "a great deal of judgment in our choice from abroad. The English (proverbs) appear like our language, for the most part borrowed; for though we have a good stock of our own growth, yet we have shown a great deal of judgment in our choice from abroad. The finest and most useful of every nation have been naturalized as fast as they came in, with the several improvements of our tongue." [31]

It seems clear that the period in which Lyly wrote marks the introduction into English literature of many foreign proverbs, and equally clear that Lyly's contribution in this direction was considerable.

## III. EUPHUISTIC DEVICES OF SENTENCES, SIMILITUDES AND EXAMPLES

The fact that proverbs from *Euphues* in the original Lylian form have slipped unnoticed into Hazlitt's *English Proverbs and Proverbial Phrases* is concrete evidence of an early, though now, forgotten interest in this element of Lyly's work. No other characteristic element of Lyly's style can point to a similarly long sur-

[30] On the title-page of Howell's *Lexicon Tetraglotton*, 1660, the contents of this book are described as containing "another Volume of the choicest Proverbs In all the said Toungs, (consisting of divers compleat Tomes) and the English translated into the other Three, *to take off the reproch which useth to be cast upon Her, That She is but barren in this point, and those Proverbs She hath are but flat and empty.*" In Howell's dedication of his proverbial collections "To my highest honored Lord, Mountague," preceding his English Proverbs, he says that his main reason for making his collection was to remove this reproach, by showing how many excellent proverbs there are in the English collections. Howell makes clear here that he had heard the "reproach" when "abroad."

[31] Samuel Palmer, *Moral Essays on Some of the Most Curious and Significant English, Scotch and Foreign Proverbs*, Preface, p. vi. London, 1710.

vival in its original, euphuistic form. There is further evidence, dating from the end of the sixteenth century, of the popularity accorded to Lyly's *sententiae* and proverbs. This popularity, however, was shared by two other devices of Lyly's style, his *similia* and his *exempla*. Evidence for this statement is found in the first three of the four parts of *Wit's Commonwealth*,[32] published successively in 1597, 1598 and 1599. These three volumes are devoted respectively to collections of sentences, similitudes and examples, drawn, for the greater part, from euphuistic sources, and including a considerable number of quotations from *Euphues*. The purpose of these three books was to supply a ready means of 'inspiration' to those who wished to embellish their written or spoken words after the euphuistic manner. Or, as the compiler of the second part expresses it, in his address "To the Reader," "I hold that sentences, similitudes and examples are necessary to uphold a wit." In these convenient handbooks of ready reference, writers and those wishing only to "parley euphuism" had offered them abundant selections from most of the writers of the euphuistic school (including Pettie, Lyly and Greene) of the three characteristic euphuistic devices, sentences, similes and examples.

Quotations and paraphrases from *Euphues* occur most frequently among the similes of the second part of *Wit's Commonwealth*.[33] In this second part I have identified more than two hundred *Euphues* similes, distributed under thirty-five subject-headings. Roughly, a half of this number are collected under the headings 'love,' 'women' and 'wit,' a fact that supplies us with

[32] The parts of *Wit's Commonwealth* are: *Wit's Commonwealth, or the Politeuphuia*, 1597; *Palladis Tamia, Wit's Treasury, Being the Second Part of Wit's Commonwealth*, 1598; and *Wit's Theatre of the Little World*, 1599. The fourth part of *Wit's Commonwealth* I have not seen, *Palladis Palatium, Wisedoms Pallace, or the Fourth Part of Wit's Commonwealth*. London. Imprinted by G. Elde for Francis Benton, 1604. A unique copy is said to have belonged to Sir Charles Islam of Lamport.

[33] In Appendix B, II (pp. 384–393), are reprinted the *Euphues* similes on 'Love' in the second part of *Wit's Commonwealth*. To the other similes from *Euphues* in the same part of *Wit's Commonwealth*, I have given references only.

contemporary confirmation of the opinion, now generally held, that sixteenth century readers of *Euphues* cared more for what Lyly had to say on love, women and wit than on other subjects.

There are fewer quotations from *Euphues* among the thousands of sentences and proverbs, ancient and modern, that compose the first part of *Wit's Commonwealth*.[34] In the third part of *Wit's Commonwealth*, which contains a vast collection of mythological and historical material, there is much of the matter of the *Euphues* 'examples,' but it is expressed in a form different from that in which it occurs in Lyly's work.

When these three collections of euphuistic devices appeared, from seven to nine years after the date marking the height of the euphuistic fashion of writing, they were eagerly read. The first part of *Wit's Commonwealth* won an immediate success. In the address "To the Reader" in the second part we learn that "the first part of *Wit's Commonwealth* hath thrice in one year run through the press." The second and third parts of the same work were planned after the success of the first, as we learn from the same address "To the Reader": "If this second part of mine called *Wit's Commonwealth* containing similitudes . . . shall have the like success, then with Parmenio I shall be second in Phillip's joy. . . . A worthier scholar is conceiving, who will fill the third part of *Wit's Commonwealth* with . . . glorious examples." And since the "glorious examples," collected by the "worthier scholar," appeared in 1599, we may safely infer that the second part was also well received. The success of these collections of sentences, similitudes and examples points to the continuance, to the end of the century at least, of a lively interest in the euphuistic manner of talking, if not of writing.

In 1600, however, there appeared in John Bodenham's *Belvedére* a different kind of literary miscellany, containing a collection of quotations principally from the Elizabethan dramatic and lyric poets of the end of the sixteenth century. To these poets, we know, had been transferred in the last decade of the century the favor enjoyed a few years before by the writers of euphuistic

[34] The *Euphues* quotations from the first part of *Wit's Commonwealth* are printed in Appendix B, I (pp. 383–384).

romances. Characteristic of this new type of literary miscellany, but not of the collections of older literary material published in 1597, 1598 and 1599, there appeared in *Belvedére* numerous quotations from Shakespeare's poems and earlier plays. In *Belvedére* we find the editor, John Bodenham, whose name is associated also with the first and second parts of *Wit's Commonwealth*, turning away from the older euphuistic school to follow the new school of poets.

The fact that the editors of *Wit's Commonwealth* held that sentences, similitudes and examples were necessary to uphold a wit, provokes the query upon what authority they held this opinion. The answer is found, in good part, in the rhetorical manuals printed in England in the second half of the sixteenth century. In these expositions of the classical principles of rhetoric, appealing especially to writers interested in creating a more artistic prose than was commonly practised at that time, the three figures of rhetoric [35] that engrossed the attention of the compilers of *Wit's Commonwealth* received especial attention.

Of all the treatises on this subject Thomas Wilson's *Arte of Rhetorique*, written in 1553, "for the use of all such as are studious of eloquence," [36] seems to have had in the sixteenth century the greatest success. In 1560 it was reprinted "with much changed

[35] George Puttenham, in the *Arte of English Poesie*, 1589, edited by Joseph Haslewood, 1811, includes "Parimia, or Proverb," p. 157, among "sensable figures altering and affecting the mynde by alteration of sence or intendements in whole clases or speaches." He says of this figure: "We dissemble after a sort, when we speake by common prouerbs, or as we vse to call them, old said sawes, as thus: 'As the olde cocke crowes so doeth the chick:' 'A bad Cooke that cannot his owne fingers lick.' Meaning by the first, that the young learne by the olde, either to be good or euill in their behauviours: by the second, that he is not to be counted a wise man, who being in authority, and hauing the administration of many good and great things, will not serue his owne turne and his friends whilest he may, and many such prouerbiall speeches: as, 'Totnesse is turned French,' for a strange alteration: 'Skarborow warning,' for a sodaine commandement, allowing no respect or delay to bethinke a man of his busines. Note neuerthelesse a diuersitie, for the two last examples be prouerbs, the two first prouerbiall speeches."

[36] A. Feuillerat, *John Lyly*, p. 464, note 7.

and much added," [37] and from that time was reprinted frequently down to the year of the Armada. An examination of Wilson's comments on the three figures emphasized by *Wit's Commonwealth* will assist us in understanding the value attached by euphuistic writers to the classical categories of sentences, similitudes and examples.

Sentences and proverbs,[38] which together make up the contents of the first part of *Wit's Commonwealth*, are recommended by Wilson in the *Arte of Rhetorique* as "commending much the matter." [39] In his discussion of the figure 'amplification' he places sentences and proverbs first among "such things which help best this way." After speaking of the importance of this figure in "helping forward an oration," Wilson remarks that "because none shall better be able to amplify any matter, than those which best can praise, or most dispraise any things here upon earth, I think it needful first of all, to gather such things together which help best this way. Therefore in praising or dispraising, we must be well stored ever with such good sentences, as are often used in this our life, the which through art being increased, help much to persuasion." [40] After giving a number of illustrations by way of explanation, Wilson continues in the following paragraph to point out how "sentences gathered or heaped together commend much the matter. As if one should say, 'Revengement belongeth to God alone,' and thereby exhort men to patience. He might bring in these sentences with him and give great cause of much matter." Many such 'sentences' follow by way of establishing Wilson's point. An additional half page of 'sentences' is added to show also how "liberality may be commended with heaps of sentences." This heaping together of 'sentences' is found frequently in both *Petite Pallace* and in *Euphues*, as well as in the works of Greene and other euphuists. [41]

[37] Page v of *Wilson's Arte of Rhetorique*, 1560, edited by G. H. Mair. Subsequent references to Wilson's work are to this edition.

[38] *Op. cit.*, p. 119, Wilson defines proverbs as distinguished from sentences as "such sentences as are commonly spoken."

[39] *Op. cit.*, p. 117.

[40] *Op. cit.*, p. 116.

[41] Croll, *Euphues*, 1916, p. 14, note 4, observes that "proverbs are likely

Wilson proceeds from this point to take up "the third kind of amplification," which "is when we gather such sentences as are commonly spoken, or else used to speak of such things as are notable in this life. Of the first, these may be examples. In lamenting the misery of wardships, I might say, it is not for nought, so commonly said, 'I will handle you like a ward.' 'She is a step-mother to me,' that is to say, she is not a natural mother: 'who is worse shod than the shoemaker's wife?' That is to say: gentlemen's children full oft are kept but meanly. 'Trot sire, and trot dam, how should the foal amble,' that is, when both father and mother were nought, it is not like that the child will prove good, without an especial grace of God. 'Lickerish of tongue, light of tail': that is, he or she that will fare daintily, will oft live full wantonly. 'Soon ripe, soon rotten.' 'Honour changeth manners.' 'Enough is as good as a feast.' 'It is an evil cook that cannot lick his own fingers.' 'I will sooner trust mine eye, than mine ear.' But what need I heap these together, seeing Heywood's proverbs are in print, where plenty are to be had: whose pains in that behalf, are worthy immortal praise." [42] Wilson closes this division of his discussion of 'amplification' with the remark that "these sentences above rehearsed, being largely amplified increase much any such kind of matter."

Wilson emphasizes the value of proverbs for the student of eloquence by two other references to, and quotations from, Heywood's collection of proverbs, "whose pains in that behalf are worthy immortal praise." He refers to Heywood's proverbs in an explanation of "what is an allegory," and again in a discussion of the use of similitudes. "An allegory," he tells us, "is none other thing, but a metaphor, used throughout a whole sentence, or oration. As in speaking against a wicked offender, I might say thus: Oh Lord, his nature was so evil, and his wit so wickedly bent that 'he meant to bouge [i.e. to cause to spring a leak] the ship, where he himself sailed': meaning that he purposed the destruction of

to occur in *Euphues* in clusters or nests. And indeed this way of using them was a convention in 16th century."

[42] *Op. cit.*, p. 119. Wilson, it is to be observed, does not distinguish here between 'sentences' and proverbs.

his own country. 'It is evil putting strong wine into weak vessels,' that is to say, it is evil trusting some women with weighty matters. The English proverbs gathered by John Heywood, help well in this behalf, the which commonly are nothing else but allegories, and dark devised sentences." [43] In the other reference to Heywood, Wilson points out that "sometimes in a word [44] appeareth a similitude, which being dilated helpeth well for amplification. As thus, 'You strive against the stream,' 'better bow than break.' 'It is evil running against a stone wall.' 'A man may love his house well, and yet not ride upon the ridge.' By all which, any one may gather a similitude, and enlarge it at pleasure. The proverbs of Heywood help wonderful well for this purpose." [45] Wilson closes this division of his discussion with the remark that "thus similitudes might be enlarged by heaping sentences, when one thing is compared with an other, and conclusion made thereupon."

Wilson's recommendation of the use of sentences and proverbs follows closely Quintilian's advice. In the latter's treatment of 'amplification,' he recommends the use of "maxims from the poets," as well as of "common sayings established by popular belief." Wilson's emphasis upon proverbs is, perhaps, greater than Quintilian's, but no more explicit. Quintilian advises the employment of proverbs in 'amplification': "Nor will even common sayings, established by popular belief, be without their use in this way; for they are a kind of testimonies, and are so much the stronger, as they are not invented to serve particular cases, but have been said and confirmed by minds free from hatred or partiality, merely because they appeared most agreeable to virtue and truth." [46] He returns to this subject in the same chapter:

[43] *Op. cit.*, p. 176.

[44] Wilson's use here of 'word' for 'proverb' is noteworthy, as the use of 'word' for 'proverb,' and of 'sentence' for '*sententia*,' by Wilson and other sixteenth century writers has obscured references to the proverbial element in the literature of this time, and especially to the proverbial element in *Euphues*.

[45] *Op. cit.*, p. 189.

[46] Quintilian, *Institutes of Oratory*, translated by J. S. Watson, 1910, vol. I, p. 371 (Book V, Chap. XI, 37).

"Sayings, too, which have been generally received, become as it were common property, for the very reason that they have no certain author; such as 'Where there are friends, there is wealth'; 'Conscience is instead of a thousand witnesses'; and, as Cicero has it, 'Like people,' as it is in the old proverb, 'generally join themselves with like.' Such sayings, indeed, would not have endured from time immemorial, had they not been thought true by everybody." [47] Referring to sentences, Quintilian adds: "With maxims from the poets, not only the compositions of orators are filled, but the books also of philosophers who, though they think everything else inferior to their own teaching and writings, have yet not disdained to seek authority from great numbers of verses." [48]

I have presented in the proverbial collection contained in this book abundant evidence of the importance that Pettie and Lyly attached to sentences and proverbs. Both Pettie and Lyly had their authority for the use of sentences and proverbs, though not for their abuse, from such writers as Quintilian and Wilson. In the excessive employment of gnomic material, Lyly surpasses Pettie, as he surpasses him also in the extravagant use of similes and examples. Of the two writers, it is likely that Lyly more than Pettie directly influenced Greene [49] and the other euphuists to introduce into their narratives large numbers of proverbs and sentences.

Lyly uses similitudes, the figure of rhetoric to which the second part of *Wit's Commonwealth* [50] is devoted, in the same profusion that he uses sentences and proverbs. Here, again, he is a student of Quintilian's eloquence, and of such interpreters of Quintilian as Thomas Wilson. "Next to example," Quintilian states, "comparison is of the greatest effect." [51] Similarly, Wilson

[47] *Op. cit.*, vol. I, p. 372 (Book V, Chap. XI, 41).

[48] *Op. cit.*, vol. I, p. 371 (Book V, Chap. XI, 39).

[49] Lists of Robert Greene's proverbs are given by Alexander B. Grosart, the editor, in the Huth edition of *Robert Greene's Works.*

[50] In this volume is found Francis Meres' *A Comparative Discourse of our English Poets with the Greeke, Latine, and Italian Poets*, reprinted in G. G. Smith's *Elizabethan Critical Essays*, vol. II, pp. 308–324.

[51] Quintilian, *op. cit.*, vol. I, p. 367 (Book V, Chap. XI, 22).

emphasizes the value of similitudes in his *Arte of Rhetorique*:[52] "Similitudes are not only used to amplify a matter, but also to beautify the same, and to show a certain majesty with the report of such resembled things." [53] Lyly's perpetual use of similitudes as an essential part of his eloquence has been neglected in the storm of condemnation directed against the considerable number of his similitudes drawn from a "fantastical natural history, a sort of mythology of plants and stones, to which the most extraordinary virtues are attributed." [54]

From the time of Thomas Nashe's protest against Lyly's "over-rackte rhetorique" to the latest account of euphuism, the most frequent criticism of Lyly's style has been that directed against his use of "unnatural natural history" similes. In these criticisms, Sir Philip Sidney — "who did first reduce our tongue

[52] Wilson, *op. cit.*, p. 190.

[53] Wilson adds here, "But because I have spoken of similitudes heretofor in the book of Logique, I will surcease to talk any further of this matter." This refers to Wilson's *Rule of Reason containing the Arte of Logike*, 1551.

Feuillerat, *John Lyly*, p. 413, referring to Lyly's "l'abus des compairisons," points out that he uses comparisons not to give pleasure to the reader but to add weight to the argument: "Elles n'ont pas pour but de faire appel à l'imagination du lecteur; leur rôle est *d'expliquer et de prouver les idées avancées par l'auteur*." Puttenham, in the *Arte of Poesie*, Arber ed., p. 247, supports Lyly in his use of similitudes to "inforce and inlarge" his tale: "As well to a good maker and Poet as to an excellent perswader in prose, the figure of *Similitude* is very necessary, by which we not onely bewtifie our tale, but also very much inforce and inlarge it. I say inforce because no one thing more preuaileth with all ordinary judgements than perswasion of *similitudes*." Sidney, on the other hand, in the *Apologie for Poetrie*, Arber ed., p. 69, in a passage directed against Lyly's misuse of similitudes, points out the ineffectiveness of using similitudes as arguments: "Now for similitudes, in certaine printed discourses, I thinke all Herbalists, all stories of Beasts, Foules, and Fishes, are rifled vp, that they come in multitudes, to waite vpon any of our conceits; which certainly is as absurd a surfet to the eares, as is possible: for the force of a similitude, not being to prooue anything to a contrary Disputer, but onely to explane to a willing hearer, when that is done, the rest is a most tedious pratling: rather ouerswaying the memory from the purpose whereto they were applyed, then any whit informing the iudgement, already eyther satisfied, or by similitudes not to be satisfied."

[54] Jusserand, *The English Novel in the Time of Shakespeare*, p. 107.

from Lyly's writing then in use, talking of stones, stars, plants, of fishes, flies" [55] — has been repeatedly commended for the liberation of his mother tongue from the euphuistic accent forced upon it by Lyly. Sir Thomas North and George Pettie [56] have been exonerated, in the main, from the charge of passing on to Lyly the latter's store of mythical creatures and of inanimate objects possessing mystical properties. The full responsibility for Lyly's use of similes drawn from natural history of a legendary kind has usually been placed squarely upon Lyly's shoulders.

And yet the whole blame is certainly not Lyly's. A share, at least, should be allotted those that taught Lyly that similes of this kind, introduced into his narrative, added to the eloquence of his style.[57] In his unfortunate illustrations from natural history, Lyly was influenced, without doubt, by Quintilian who states that "similitudes . . . are also taken from dumb animals and even from inanimate objects." [58] Lyly was more immediately influenced, however, in all probability, by such English interpreters of classical rhetorical principles as Wilson. In this connection it must not be overlooked that Wilson, at least, utters a general warning, unheeded by Lyly, against the excessive use of 'figures' in general: "I speak this of these two figures," Wilson cautions, "not that I think folly to use them (for they are pleasant and praise worthy) but my talk is to this end, that they should neither only nor chiefly

[55] Michael Drayton, 1627. The complete quotation is given by Arber in the Introduction, p. 17, of his edition of *Euphues*.

[56] In his Preface to Pettie's *Petite Pallace*, 1908, vol. I, p. xi, Gollancz states that "there are but few references in Pettie's *Pallace* to stones, stars, plants, fishes and flies, and to fabulous beasts." In a note on this page Gollancz gives a list of animals referred to by Pettie.

[57] Feuillerat, *John Lyly*, p. 470, has indicated in general that Lyly's similes from natural history are derived from classical and modern treatises on rhetoric: "Mais son [Isocrates'] influence fut certainement doublée de celle de tous les écrivains, grecs ou latins, qui avaient cultivé la prose artistique, et soutenue par les préceptes que répandaient les manuels de rhétorique anglais ou anciens. A ces mêmes rhétoriques, tout autant qu'aux modèles offerts par les textes grecs et latins, est également du le goût des comparaisons empruntées à l'histoire ou à la mythologie antiques et à l'histoire naturelle."

[58] Quintilian, *op. cit.*, vol. I, p. 368 (Book V, Chap. XI, 23).

be used, as I know some in this our time do overmuch use them in their writings. And overmuch (as all men know) was never good yet. Yea, a man may have overmuch of his mother's blessing if she will never leave blessing. Therefore a measure is best, yea, even in the best things." [59] Had Lyly heeded Wilson's words, and restrained his youthful tendency toward excess, he would not have burdened his book with the perpetual introduction of sentences, similitudes and examples, which more than anything else, perhaps, prevents this book from being read today with pleasure.

At the beginning of his discussion of similitudes, Wilson expands and emphasizes Quintilian's statement that "similitudes are also taken from dumb animals and from inanimate objects." "Brute beasts and things that have no life," he begins, "minister

[59] See Wilson, *op. cit.*, pp. 202–204. Wilson is referring here in particular to the two schemes, "like ending" and "like falling," that Lyly uses frequently in his sentence structure. Of the first Wilson says: "Then the sentences are said to end like, when those words do end in like syllables which do lack cases." He adds as an example of this figure, "Thou lives[t] wickedly, thou speakest naughtily." Of the second scheme he says, "Sentences also are said to fall like when divers words in one sentence end in like cases, and that in rime;" and gives as an example, "By great travail is gotten much avail, by earnest affection, men learn discretion." In explanation of these schemes, Wilson continues: "These two kinds of exornation are then most delightful, when contrary things are repeated together: when that once again is uttered which before was spoken; when sentences are turned and letters are altered. Of the first this may be an example: Where learning is loved, there labour is esteemed; but when sloth is thought solace, there rudeness taketh place. . . . *Divers in this our time delight much in this kind of writing, which being measurably used, delighteth much the hearers, otherwise it offendeth, and wearieth men's ears with satiety.*"

To whom does Wilson probably refer when he says that he "knows some in this our time do overmuch use them [schemes] in their writings"? His words show that he knew, prior to 1560, and probably in print, something like Pettie's and Lyly's excessive use of certain rhetorical devices. Mair does not collate the first edition, 1553, of the *Arte of Rhetorique*, as "much was altered and much added" to it in the second edition, 1560. Feuillerat, *op. cit.*, pp. 452–469, gives examples of the use of euphuistic figures by John Fisher, Thomas More and Elyot, but these writers cannot be said to have used these figures "overmuch in their writings." Note 6, p. 457, in Feuillerat's *John Lyly*, gives another passage from Wilson's *Arte of Rhetorique* in which Wilson refers to the excessive use of schemes by a "preacher."

great occasion in this behalf." [60] He follows this statement with the significant advice that "therefore, those that delight to prove things by similitudes must learn to know the nature of divers beasts, of metals, of stones, and all such as have any vertue in them and be applied to man's life." In another place, he advises those "that mindeth to persuade" that they "must needs be well stored with examples," among others, of "brute beasts which minister great occasion of right good matter, considering many of them have showed unto us, the patterns and images of divers vertues." [61] Among Wilson's examples enforcing the value of such material are two illustrations repeated in *Euphues*.[62] These are the illustration of "young storks," from whom "we may take an example of love towards their dam, for when she is old, and not able for her crooked bill to pick meat, the young ones feed her"; [63] and the other illustration of the crane that "holdeth a stone in his foot" because he would not "sleep in the night when he watcheth." [64]

Wilson's attitude toward legendary material from natural history is essentially the same as Lyly's. There is on Wilson's part, as on the part of others of his day, none of the modern spirit of skepticism which has influenced nineteenth century criticism in its attack upon this element of Lyly's style. It did not occur to Wilson to question the truth of the illustration that young storks assist their parents when they are old. No more did Wilson doubt that "eagles cast out their eggs if they have more than three," [65] or that " young vipers eat out their dam's womb and so come forth." [65] Lyly, equally incurious of the truth of his statements, huddles incredible simile upon incredible simile. Some he had from Pliny's *Natural History* and the bestiaries of the middle ages; others, perhaps, he invented himself.

Such difference as there is between Wilson's theory and Lyly's

[60] Wilson, *op. cit.*, pp. 188–189. [61] *Op. cit.*, pp. 190–191.

[62] See for the *Euphues* references, Sections 590 and 127, in the body of this book.

[63] *Op. cit.*, p. 125; and *Euphues*, p. 326.

[64] *Op. cit.*, p. 191; and *Euphues*, p. 195.

[65] *Op. cit.*, p. 125.

practice in the use of legendary material is one of degree and not of kind. Lyly passes all reasonable bounds in the number of his similes drawn from natural history, and especially in the number drawn from "unnatural natural history." In his preference for these similes from "subjects from a distance," Lyly exposes himself to such censure as Quintilian directs against "the licentiousness of declaimers" of his day, who, for the effect of novelty and surprise, "adopted similes that were false." [66] In contrast with Lyly, North in *The Diall* and Pettie in *Petite Pallace*, made fewer excursions into the domain of natural history, and fewer still into the domain of mythical natural history. The important consideration for us in this discussion, however, is that Lyly employs legendary natural history by way of illustration and argument, in the form of similitudes and examples, as recommended by the rhetorical usage of his day.

The rhetorical figure to which the third part of *Wit's Commonwealth* is devoted is 'example.' This is, in Quintilian's opinion, "the most efficacious of all descriptions of proof." It consists in "the adducing of some historical fact, or supposed fact, intended to convince the hearer of that which we desire to impress upon him." [67] "The same," he holds, "is the case with regard to examples taken from fictions of the poets, except that less weight will be attributed to them." [68] Quintilian would number, also, among external supports for a cause, "authorities," or "whatever can be adduced as expressing the opinions of nations or people, or of wise men, eminent political characters, or illustrious poets. Nor will even common sayings, established by popular belief, be without their use in this way." [69] In a later book of the *Institutes of Oratory*, Quintilian devotes a short chapter to summing up the

[66] Quintilian, *op. cit.*, vol. II, pp. 104–105 (Book VIII, Chap. III, 74, 76): "The more distant, indeed, is the subject from which any illustration is drawn, the more novelty it has, and the more surprise it causes. . . . This kind of similes is often greatly abused by the licentiousness of declaimers, for they adopt such as are false."

[67] *Op. cit.*, vol. I, p. 363 (Book V, Chap. XI, 6).

[68] *Op. cit.*, vol. I, p. 366 (Book V, Chap. XI, 17).

[69] *Op. cit.*, vol. I, p. 371 (Book V, Chap. XI, 36–37).

value of examples and precedents. In it he says:[70] "An orator ought to be furnished, above all things, with an ample store of examples, as well ancient as modern; since he should not only be acquainted with matters which are recorded in history, or transmitted from hand to hand as it were by tradition, or are of daily occurrence, but should not even be neglectful of the fictions of the more eminent poets; or even of precedents; and the latter sort are either supported by the sanction of antiquity, or are supposed to have been invented by great men to serve as precepts."

Wilson, with Quintilian's words in mind, similarly insists, in his *Arte of Rhetorique*,[71] that "he that mindeth to persuade must needs be well stored with examples. And therefore much are they to be commended, which search chronicles of all ages, and compare the state of our elders with the present time. The history of God's book to the Christian is infallible, and therefore the rehearsal of such good things as are therein contained, move the faithful to all upright doing, and amendment of life. The ethnic authors stir the hearers, being well applied to the purpose." "Examples gathered out of histories, and used in this sort," Wilson concludes, "help much towards persuasion." Wilson supports these statements in characteristic manner with a number of illustrations. Toward the end of his discussion of the figure 'example' he adds cautiously:[72] "The saying of poets and all their fables are not to be forgotten, for by them we may talk at large, and win men by persuasion, if we declare before hand that these tales were not fained of such wise men without cause, neither yet continued until this time and kept in memory without good consideration, and thereupon declare the true meaning of all such writing."

In Wilson's and Quintilian's words, then, there is support for the opinion held by the compilers of *Wit's Commonwealth* that sentences, similitudes and examples are important in upholding a wit. Neither Wilson nor Quintilian, however, selects the three figures to place them in a position of marked prominence, although Wilson devotes to them a greater amount of attention than does Quintilian. It remains to inquire, therefore, whether in *Euphues*

[70] *Op. cit.*, vol. II, p. 414 (Book XII, Chap. IV, 1).
[71] Pp. 190–191. [72] P. 195.

there is attached to these three figures an emphasis corresponding to the emphasis placed upon them in *Wit's Commonwealth.*

In such an inquiry there are at hand to assist us the results of the scholars who have studied Lyly's style intensively. Of these students of Lyly no one, perhaps, shows a more intimate, first-hand knowledge of Lyly's manner of writing than Bond, the editor of *The Complete Works of John Lyly.* We may turn to Bond's classification of the characteristics of euphuism, therefore, with considerable confidence in its accuracy, to consider whether in his analysis there is evidence of agreement on the part of Lyly with the compilers of *Wit's Commonwealth* as to the major importance of the ornamental devices of sentences, similitudes and examples.

Bond introduces his account of euphuism with the following words: "Lyly's famous euphuism aims at writing prose, firstly, with great fineness and precision of phrase, secondly, with great display of classical learning and remote knowledge of all kinds. To these two desiderata correspond *the two classes of its characteristics; firstly, those concerned with the structure of his sentences, and secondly, those methods of ornament and illustration* which, though properly considered a part of style, are yet more akin to the material than to the architecture of thought, and demand of the architect the quarryman's, as well as the sculptor's, toil." [73]

In accordance with his division of the characteristics of euphuism into structural and ornamental devices, Bond places in the former class all devices concerned with the structure of Lyly's sentence. Under this heading he includes the major structural devices of antithesis, rhetorical question and repetition, and "the assistants to these general means for giving emphasis," the devices of consonance, assonance, annomination, rhyme, and puns and plays on words. With this division of the characteristics of euphuism we are clearly not concerned in our examination of the part played in Lyly's style by sentences, similitudes and examples. Our concern is with the ornamental devices of Bond's second division of the characteristics of euphuism, "which occupy a midway position between the matter and the manner of thought, and have their sphere in both." [74]

[73] Bond, *op. cit.*, vol. I, p. 120. The italics are mine. [74] *Ibid.*, p. 130.

The first of the four ornamental devices of Lyly's style, as described by Bond,[75] includes "the anecdotes and allusions to historical personages, especially the Greek and Graeco-Roman painters." The second device, according to the same authority, embraces "the allusions to classical mythology, drawn from Ovid, Virgil, Hyginus, &c., and sometimes simply stolen from Pettie, or else invented." Of the allusions to classical mythology in this division Bond remarks that, "as in the case of the similes, these allusions are sometimes introduced for mere display or simply from habit." Bond finds Lyly's third device to consist in "the introduction of recondite knowledge of all kinds, e.g. of medicine, and of magic, his [Lyly's] incorporation of parts of the descriptions of Britain by Caesar and Harrison, and above all *the famous similes from natural history*, mostly drawn from Pliny, but a few from other sources, while some are manifest inventions of his own, and others seem to be reported from his personal observations or from popular belief." Lyly's fourth device is "the perpetual introduction of proverbs and pithy sayings, to which an antithetic, alliterative style peculiarly lends itself." [76]

These four devices by means of which Lyly ornaments [77] his style are seen, upon closer inspection, to correspond to the three figures of *Wit's Commonwealth*. The first two, in the order in which Bond enumerates them, "the anecdotes of and allusions to historical personages," and the "allusions to classical mythology," correspond to Quintilian's definition of 'example,' which is "the adducing of some historical or supposed fact intended to convince the hearer of that we desire to impress upon him," and represent Lyly's introduction in his narrative of this "most efficacious of all descriptions of proof." [78] Lyly's third device, "the introduction of recondite knowledge of all kinds and above all the famous

[75] *Ibid.*, pp. 130–134.

[76] Bond adds here, *op. cit.*, vol. I, p. 134: "They are drawn from the ancient authors, from current collections such as the *Adagia* of Erasmus or John Heywood's *Proverbs and Epigrams*, or from the popular speech of his day."

[77] Lyly employs these devices to give pleasure to his readers and to add weight to his arguments. See p. 21, note 53.

[78] See pp. 25–26, for Quintilian's and Wilson's references to 'example.'

similes from natural history," clearly points to Lyly's use of similitudes. Bond's inclusion in this division of Lyly's "description of Britain by Caesar and Harrison," however, fails to recognize Lyly's use of similitudes as a separate ornamental device. Finally, Lyly's fourth ornamental device, "the perpetual introduction of proverbs and pithy sayings," as clearly refers to Lyly's employment of the device of sentences and proverbs.

Lyly's historical and mythological allusions, his similies including his natural history similes, and his proverbs and pithy sayings, are, then, as we have just seen, his studied attempts to heighten the wit of his narrative by the introduction of examples, similitudes and sentences. Bond's explanation of Lyly's use of the first two of these devices as the latter's "aim at writing prose with great display of classical learning and remote knowledge of all kinds" [79] is incorrect. Lyly did not aim primarily to display his learning by his use of these devices. His main aim in employing them was to ornament his style and support his arguments by means of the rhetorical devices that had been recommended and used since the time of the classical writers.

Several passages in *Euphues* referring to eloquence, and especially to wit as an essential element of eloquence, throw light upon the importance Lyly attached to the ornamental devices by which he "upholds his wit," as well as upon the plan as a whole upon which he built his style. In a passage defending his style against those that "desire to hear finer speech than the language will allow," [80] Lyly argues soundly that "it is a greater show of a pregnant wit than perfect wisdom in a thing of sufficient excellency to use superfluous eloquence." [80] In another place, however, he confesses to the well-grounded fear "that he has committed idolatry against wisdom," since "he has ever thought so superstitiously of wit," [81] for, as he explains in another place, "it is wit that allureth, when every word shall have his weight, when nothing shall proceed but it shall either savour of a sharp con-

[79] Dunlop, in his *History of Fiction*, 1814, second edition, 1816, p. 116, similarly refers to Lyly's "absurd affectation of learning by constant reference to history and mythology."

[80] P. 6.

[81] P. 27.

ceit or a secret conclusion." [82] To this end, "fine figures" and "choice phrases" are necessary, for "to have the oration all one in every part, neither adorned with fine figures, neither sprinkled with choice phrases, bringeth tediousness to the hearers, and argueth the speaker of little learning and less eloquence." [83] Finally, Lyly tells us that eloquence is compounded of "wit" and "art": "If (speech) be not seasoned *as well with wit to move delight as with art to manifest cunning*, there is no eloquence." [84] In this sentence we have the key to the division of the devices of Lyly's style into two classes, the one adding wit, the other art to Lyly's work. The schemes of his sentence structure ("manifesting the cunning of his art") and the "choice phrases" and "fine figures" of his ornamental devices ("moving delight by their wit") are Lyly's two methods of securing eloquence, and the plan upon which he built his euphuistic style.

Finally, in the references to Lyly's eloquence by his contemporaries, there is confirmation of the evidence presented in the preceding paragraphs that Lyly was a close student of the rhetorical manuals of his day. In the more discriminating criticisms of Lyly's style by Sidney, Nashe and others, emphasis is laid upon his failure to achieve genuine eloquence by reason of his excessive use of rhetorical devices. Sidney [85] deplores the fact that in *Euphues* the "honey-flowing Matron Eloquence" has been "apparelled, or rather disguised, in a Curtizan-like affectation"; and Nashe [86]

[82] P. 262.

[83] In the second part of *Wit's Commonwealth*, p. 554, under the subject-heading 'Eloquence,' this sentence is combined with a following sentence in *Euphues*, p. 126, to give in the form of a simile Lyly's conception of the relation of style to subject-matter: "Though the rose be sweet, yet being tied with the violet, the smell is more fragrant; though meat nourish, yet having a good savour, it provoketh appetite; the fairest nose-gay is made of many flowers; the handsomest picture of sundry colours, and the wholesomest medicine of divers herbs: so though the truth be welcome, yet it is more grateful if it come attired and adorned with fine figures and choice phrases."

[84] P. 400.

[85] Bond, vol. I, p. 133, gives the passage from Sidney's *Apologie for Poetrie*, pp. 68–69, Arber ed.

[86] Bond, vol. I, p. 133, gives the passage from Nashe's *Epistle* prefixed to Greene's *Menaphon*, p. 27, Arber ed.

refers ironically to Lyly in his "suit of similitudes," as "the eloquent apprentice of Plutarch." Harvey [87] also is repelled by "Pap Hatchet's reasty eloquence." On the other hand, the admirers of Lyly's style hailed him extravagantly as "fils-aisné d'Eloquence," [88] and as "alter Tullius Anglorum." [89] To Meres,[90] he was "the eloquent and wittie John Lilly." And Lyly's panegyrist, William Webbe, referring to "the great good grace and sweet vein which Eloquence hath attained in our speech," thinks that "none will gainsay but Master John Lyly hath deserved most high commendations as he hath stepped one step further therein than any either before or since he first began the witty discourse of his *Euphues*." [91]

That Lyly "stepped one step further in eloquence than any before or since he first began the witty discourse of his *Euphues*," as Webbe claimed, we would unhesitatingly deny today. For a few years after the appearance of *Euphues*, however, the 'eloquence' of its style won for Lyly a "wreath of Apollo's own bays, without snatching." Another ten years,[92] however, and the bays of Lyly's wreath began rapidly to wither, as new fashions in writing arose to claim the popular favor. In the three succeeding centuries, the euphuistic manner of writing came to be less and less thought of, until, at the present time, it is difficult to understand the enthusiasm with which *Euphues* was first received.

One of the influences that have contributed to the neglect of *Euphues* in the last three centuries is the loss of favor that proverbs have suffered in the eyes of the fashionable literary world. Prov-

[87] Child, "John Lyly and Euphuism," *Münchener Beiträge zur romanischen und englischen Philologie*, 1894, p. 8.

[88] See Introduction of Arber's edition of *Euphues*, p. 14, in a sonnet by John Eliot, prefixed to Greene's *Perimedes: The Blacke Smith.*

[89] Arber, *op. cit.*, p. 15, in a prefatory poem to *Alcida Greenes Metamorphosis.*

[90] Arber, *op. cit.*, p. 16, as cited from *Palladis Tamia, Wit's Treasury, Being the Second Part of Wit's Commonwealth.*

[91] William Webbe, *Discourse of English Poetrie*, quoted in the Introduction to Arber's edition of *Euphues*, pp. 13–14.

[92] The date 1590 marks roughly the beginning of the decline of Lyly's favor.

erbs that were highly esteemed for their wit and wisdom in Lyly's day, in the eighteenth century came to be frowned upon by the best writers and speakers. A discussion of this change of attitude toward proverbs and of its influence upon the later neglect of *Euphues*,[93] is reserved for separate treatment in the concluding section of this Introduction.

## IV. PROVERBS IN *EUPHUES* AND THE LATER REACTION AGAINST THE USE OF PROVERBS

Contemporaries of Lyly, including those who objected to other features of his style, did not neglect to glance respectfully at Lyly's use of proverbial material.[94] William Warner,[95] as early as 1589, with *Euphues* in mind, feared that we might become "less profitable in sentences," because of "the error of being over prodigal in similes"; and Sir Philip Sidney,[96] who criticised the euphuists' "flaunting in phrases fine and enameling their works with pied feathers," recognized, nevertheless, their "thoughts of gold." Even Gabriel Harvey,[97] Lyly's enemy, wrote of the youth that had gathered together "a few pretty sentences." William Webbe,[98] an admirer of Lyly's work, enthusiastically commends "the witty discourse of *Euphues*," for "its singular eloquence and brave composition of apt words and sentences," as shown in "all parts of

[93] The last edition of *Euphues* to appear, before Arber published his reprint in 1868, was a slightly modernized version of the first part of *Euphues*, which was published in 1716 and reprinted in 1718 under the title, *Euphues and his Lucilla; or the False Friend and Inconstant Mistress*. The intention, expressed in the Preface, of following the first part with the second, if the former found favor, was not carried out: "And therefore, if you desire, Ladies, to have your own worth blazoned, and your praises brightly set forth, the encouragement of the first part will call forth the second."

[94] See pp. 4–6, for evidence in the *Maxwell Younger Manuscript* of contemporary recognition of proverbs in *Euphues*.

[95] Warner's *Albion's England*, Preface.

[96] *Astrophel and Stella*, III.

[97] Grosart edition of *Harvey's Works*, vol. II, p. 128, *Pierce's Supererogation*.

[98] William Webbe, *A Discourse of English Poetrie*, 1586, Arber edition, p. 46.

rhetoric, in fit phrases, in pithy sentences,[99] in gallant tropes, in flowing speech."

The favorable reception by Lyly's contemporaries of the proverbial element in *Euphues* reflects the esteem in which proverbs were held, as a rule, for about a hundred years after the appearance of this work. John Florio of Lyly's college finished and published at Oxford in 1578 his *First Fruites*, "yielding familiar speeches, merry proverbs, witty sentences and golden sayings." In his *Second Fruites*, published in 1591, Florio reprinted the proverbial collections of *First Fruites*, with the recommendation that "proverbial sports are not unfit for all that would beautify their speech with a not vulgar bravery." In further recommendation of "proverbial sports," Florio [100] adds that "the Greeks and Latins thank Erasmus, and our Englishmen make much of Heywood: for proverbs are the pith, the proprietics, the proofs, the purities, the elegancies, as the commonest so the commendablest phrases of language. To use them is a grace, to understand them a pain to me, though a gain to thee." "You know well," continues Florio in his "Epistle Dedicatorie" to the same book, "both how much a proverbial speech (namely in Italian) graceth a wise meaning, and how probably it argueth a good conceit, and also how naturally the Italians please themselves with such material, short and witty speeches." [101]

Stephen Guazzo's *Civil Conversation* [102] offers interesting evi-

[99] See p. 19, note 44, and the discussion of Hazlitt's statement concerning the "numberless sentences in *Euphues*," p. 11.

[100] John Florio, *Second Fruites*, 1591, "Epistle Dedicatorie."

[101] In his address "To the Reader" in *Second Fruites*, Florio says of his proverbial collections: "These proverbs and proverbial phrases (hitherto so peculiar to the Italians, that they would never find the way over the Apennines, or means to become familiar to any other nation) have only been selected and stamped for the wise . . . who will accept of them." In his "Epistle Dedicatorie," in the same book, to Nicholas Saunder of Ewel, who "invents (proverbs), no man finer, and applies them, no man fitter," he adds: "I have for these fruits ransacked and rifled all the gardens of fame through out Italy (and these are the Hesperides): if transplanted, they do prosper as they flourished upon their native stock, or eat them and they will be sweet, or set them and they will adorn your orchards."

[102] The original Italian edition of *Civil Conversation* appeared in 1574. Two French translations were printed in 1579.

dence of the generous use of proverbs [103] by a contemporary Italian writer; and suggests, in connection with Florio's remarks just noted, that the popularity of proverbs in Lyly's day was due in part, at least, to Italian influence. George Pettie [104] published, in 1581, an English translation of Guazzo's work, which, next to Castiglione's *Courtier*, was probably the best known Italian book in England. Not only are proverbs found on nearly every page of *Civil Conversation*, but Guazzo tells us that he "naturally lived by such food," [105] and commends "Sentences, pleasant Jestes, Fables, Allegories, Similitudes, Proverbes, Comptes and other delightfull speache varying from the common fourme of talke" as having "no small force to content the hearers." [106] Guazzo, how-

[103] *La Civil Conversatione*, del Sig. Stefano Guazzo, Vinegia, 1579, has preceding the *Tavola delle cose*, a *Tavola de Proverbi Contenvti nell' Opera*, containing one hundred and sixty-two Italian proverbs.

[104] Pettie must have taken in hand the translation of Guazzo very soon after he had finished *Petite Pallace*. Under date of November 11, 1579, the book is entered in the Stationers' Registers, and on February 27, 1580–1581, Richard Watkins obtained a licence for the publication.

[105] *Op. cit.*, 1586 ed., pp. 6–7: "*Annibell:* I am very glad our discourses are rather familiar and pleasant than affected and I protest for my part, many times (as occasion shall serve) to let you hear Proverbs, which very artificers have in their mouths, and compts, which are used to be told by the fireside, both for that I naturally live by such food, and also to give you occasion to do the like, and thereby to have an eye as well to the health of the body, as the mind."

[106] *Op. cit.*, 1586 ed., p. 63: "And albeit these same ornaments and flowers of speache growe up chiefly in the learned, yet you see that nature maketh some of them to florish even amongst the common sort, unknowing unto them: and you shall see artificers, and others of low estate, to apply fitly to their purpose in due time and place, Sentences, pleasant Jestes, Fables, Allegories, Similitudes, Proverbes, Comptes, and other delightfull speache, varying from the common fourme of talke, whiche hath no small force to content the hearers. And therefore as wee have saide alreadie, it is needefull to aide our selves with a litle Art. For to set downe thinges alwaies in those bare and simple termes, which our mother hath taught us, and to followe ever their plaine propertie, doeth but weary the hearer, who on the contrarie, is recreated and delighted with varietie, and those figurative speaches, which are not common to every one. And though it bee more then I neede to doe, to illustre this, which I have spoken with examples, yet (more to satisfie my selfe then you) I will rehearse one. Hee which in wordes and

ever, no less familiar with these devices than Lyly, excels the author of *Euphues* in applying them "fitly to their purpose in due time and place."

The popularity of proverbs in England continued beyond the sixteenth century. The editors of two seventeenth century collections of English proverbs, William Camden and John Clarke, bear witness in their introductory remarks to the continued popularity of proverbs. Camden [107] prefaces his collection of proverbs, in 1614, with the remark that, "when as proverbs are concise, witty, and wise speeches grounded upon long experience, containing for the most part good caveats, and therefore profitable and delightful, I thought it not unfit to set down here alphabetically some of the selectest, and most usual amongst us, as being worthy to have a place amongst the wises[t] speeches." [108] On the title-page of John Clarke's *Paroemiologia Anglo-Latina*, published in 1639, the editor recommends proverbs as "especially profitable for scholars [109] for the attaining elegancy, sublimity and variety

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outward shew pretendeth us great good will, and in his heart wisheth and worketh us yll, may bee signified, and set foorth by us with this onely worde (Dissembler) yet you shall heare some fine head (refusing to use that common worde, whiche very infants understande) which will tearme him a wolfe clothed in a sheepes skin. Another will say, that in the likenesse of a Dove, hee caryeth the taile of a Scorpion: or, that he hath Honie in his mouth, and a Rasor at his girdle. Another will call him a painted Sepulchre, sugred pilles, or gilted copper. Another will say, hee maketh shewe of the cuppe, but giveth blowes of the cudgell: or, that hee weepeth over his Stepmothers grave. Some will crye, beware your legges, or will say, that he offereth you bread with one hand, and throweth a stone at you with another."

[107] *Remaines concerning England*, 1637 ed., p. 289. Camden includes his collection of proverbs for the first time in the 1614 edition of this work.

[108] In Richard Carew's *Epistle on the Excellancie of the English Language* which appears for the first time in Camden's *Remaines* in the 1614 edition, proverbs are referred to, 1637 ed., p. 39, as "concise in words but plentiful in number, briefly pointing at many great matters, and under the circuit of a few syllables prescribing sundry available caveats."

[109] Proverbs were stressed throughout the seventeenth century in the English schools in the study of rhetoric and of the foreign languages. Later they were more and more neglected in the schools, and the complaint is heard that their influence in the "manage of education" had lessened. See pages 40–41.

of the best expression." It is in his "Epistle to the Reader," however, that Clarke reveals his genuine enthusiasm for proverbs, "for herein," he assures us, "is couched and contracted the quintessence, marrow, cream, flower and pith of learning, eloquence and wisdom: our wise fore-fathers, and the learned in all ages, briefly transmitting to us in proverbs the treasures of their experience, and knowledge, like gold, 'much in little.'"

A translation of the title of a Dutch edition of *Euphues*,[110] published in Amsterdam in 1668, reads, *The Pleasing Story of Euphues' Journey by Sea and Land, or an Anatomy of Wit.* In a short description of its contents, printed as a sub-title, proverbs are mentioned as among the "many unusual delights of wit, consisting of pleasantries, courtly speeches, quips, *proverbs*, answers and letters," to be found in this book.[111] This is a more explicit

[110] The 1671 Dutch edition of *Euphues* (see note 111) is the earliest edition in this language that was known to Landmann or Feuillerat. Professor A. J. Barnouw of Columbia University informs me that there was an earlier edition of the date 1668, printed at Amsterdam, and reprinted at Amsterdam in 1682. He has noted the 1668 edition as follows: De vermaakelijke Historie Zee-en Landt-Reyze, van Euphues, ofte een Ontleedinge des Vernufts. Waar in vervat zijn veele bezondere Vermaakelijkheded des Verstands, bestaende in Aardigheeded, Hof-Reedenen, Quinck-slagen; Spreucken, Vragen, Antwoorden en Brieven; gepleeght in de aangenaamheydt der Minnelijke voorvallen. . . . Uyt het Engels vertaalt door J. G[lazemaker], t'Amsterdam, by *Gerrit van Goedesbergh*, Boekverkooper op't Water, by de Nieuwe-Brugh. 1668. 12°.

*Euphues* was not translated into any language other than Dutch.

[111] "De vermakelijke historie, Zee-en Landreize van Euphues, ofte Een Ontleedinge des Vernufts. Waer in verwat *zijn veele bijzondere Vermakelijkheden des Verstands, bestaande in Aardigheden, Hofredenen, Quinkslagen, Spreuken, Vragen, Antwoorden en Brieven.* Gepleegt in de aangenaamheid der Minnelijke Voorvallen, en gelukkige Outerdom, die men verkrijt door de volmaakte Wijsheid. Vit het Engels vertaalt door J. G. Tot Rotterdam 1671."

The proverbs in Guazzo's *Civil Conversation* are found similarly mentioned on the title-page of the 1738 English translation of this work, although there is no mention on the original title-pages of *Euphues* or *Civil Conversation*, or of Pettie's translation of Guazzo's work, of the proverbs in either work. The 1738 English translation of *Civil Conversation* bears the title: "The Art of Conversation. In three parts . . . Interspersed with many Foreign Proverbs and Pleasant Stories. The Whole fitted to Divert, Instruct, and Entertain Persons of every Taste, Quality and Circumstance in Life. Written originally in Italian, by M. Stephen Guazzo. Translated formerly into *French*, and now into *English*. London, 1738."

reference to proverbs as an element in the wit of *Euphues* than I have found before 1668. It is noteworthy that in these words Lyly's ornamental devices of similitudes and examples are only alluded to in such general terms as "pleasantries" and "courtly speeches," while proverbs are singled out for special mention, a fact which seems to reflect a more enduring interest in Lyly's ornamental device of proverbs than in his devices of similes and examples. The description on the title-page of this edition of the outstanding witty elements of *Euphues* was the publisher's advertisement to Dutch readers that they would find in this book such unusual examples of polite writing and conversation, that they would wish to buy and read his book. A second edition [112] in 1671 and a third one in 1682 attest to the success of the publisher's venture in introducing to his countrymen the "many, unusual delights of wit" of *The Anatomy of Wit* and of its no less witty successor.

Since the sixteenth century there have been relatively fewer references to the proverbial element in *Euphues* than there were during that century. The proverbs in Lyly's work seem to have aroused less and less interest in readers of *Euphues* the farther they were removed from Lyly's day. Three such references by Southey,[113] Hallam [114] and J. Maude,[115] dating from the first half

[112] F. Landmann, p. 84, in his *Der Euphuismus*, Giessen, 1881: "Eine zweite Ausgabe erschien in 1682, 'Op niews van veel Druckfouten verbetert te Amsterdam, 1682.'" Feuillerat does not mention this edition in his Bibliographie, in *John Lyly*, 1910. This seems to be a third edition, although it is not clear that the 1671 edition is a reprint of the 1668 edition. I have been unable to examine any of the three editions.

[113] For this and other references to *Euphues* in Southey's *Commonplace-Book*, see *John Lyly and Euphuism*, by C. G. Child, in *Münchener Beiträge zur Rom. u. Engl. Philologie*, 1894, p. 16, note 1, where Child comments, "What Southey says of Lyly's vulgarity is entirely without foundation". Child misunderstood Southey's use of the word 'vulgarity.'

[114] Hallam, in his *Introduction to the Literature of Europe*, Paris, 1839, vol. II, pp. 253–254, says of *Euphues*, "It is full of dry commonplaces." Child seems to have misunderstood, also, Hallam's use of 'commonplaces.' See Child, *op. cit.*, p. 14, note 3.

[115] A manuscript note of 1829 by J. Maude, in the 1630 Bodleian edition of *Euphues*, refers to "the 1001 vulgar errors in this most singular book."

of the nineteenth century, characterize the proverbial element in *Euphues* as "vulgarities," "dry commonplaces," and "vulgar errors." In these terms we have reflected a changed attitude toward the proverbs in *Euphues*. What had earlier been praised as "fit phrases" and "pithy sentences" seems by the nineteenth century not only to have lost its appeal, but to have become actually distasteful, if we may judge from such references as those just cited.

This new attitude toward the proverbs in *Euphues* really reflected a general change in English literary opinion. The distaste for proverbs seems to have developed in the last years of the seventeenth [116] and the first years of the eighteenth century, and to have become more pronounced as the eighteenth century advanced, until finally proverbs were ruled out of polite literature and conversation. The turning away from proverbs in the eighteenth century, and later, was coincident with the awakening of the scientific spirit; and as the new formulas of science were accepted into the common thought of the last two centuries, the inherited proverbial truths were first neglected, then forgotten and lost. As a result of this neglect, even before Sir Walter Scott revived interest in *Euphues* by an imitation of euphuism in *The Monastery*,[117] many of the proverbs in *Euphues* had been forgotten. By 1868, when Edward Arber stimulated a wider study of euphuism by reprinting *Euphues*, English proverbs had been neglected so

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See Bond's *Lyly*, vol. II, p. 523, in a note on p. 168, line 6, where there is reference to this manuscript note, which refers, very likely, to both the similitudes and the proverbs in *Euphues*.

[116] It is not unlikely that the proverbs in *Petite Pallace*, for one thing, influenced Anthony à Wood to write of this book in the last decade of the seventeenth century that "'tis so far now from being excellent or fine, that it is more fit to be read *by a schoolboy* or a rustical amoretto, than by a gent. of mode or learning."—*Athenae Oxonienses*, new edition with additions by Philip Bliss, I, 552. In 1627 G. Wither, in his *Brittans Remembrancer*, Canto 2, 44, similarly refers to Greene and Lyly, "who trim their posies *with school-boy tricks*." See pages 40–41 and p. 42, note 129, for the association of proverbs with studies of schoolboys.

[117] George Marsh, writing in 1862, and Weymouth in 1872, associate the revival of interest in euphuism at this time with Scott's *Monastery*.

long that students of this book were unable to identify more than a small number of its proverbs, and these the early, intensive students of euphuism passed by with little or no comment.

W. Motherwell, in 1832, in his "Introductory Essay" [118] to Andrew Henderson's *Scottish Proverbs*, refers to the changed status of Scottish proverbs in the preceding century: "Few countries can lay claim to a more abundant store of these pithy sayings than our own; and no people, at one time, were more attached to the use of these significant laconisms than Scotsmen. To a certain extent all seemed to think in proverbs, and to prefer the same medium for expression, whether in writing or in conversation. Alluding to the esteem in which they were held at the beginning of last century, Kelly [119] thus expresses himself: 'Among others the Scots are wonderfully given to this way of speaking; and as the consequence of that, abound with proverbs, many of which are very expressive, quick and home to the purpose. And indeed this humour prevails universally over the whole nation, especially among the better sort of the community, none of whom will discourse you any considerable time, but he will confirm every assertion and observation with a Scottish proverb.' Leaving out the speciality noticed by our learned author, his remarks in other respects hold good till the present day. But fashions in literature are as fluctuating as they are in the minor departments of taste; and we much fear that the day of proverbs 'among the better sort of the community,' has in a sense drawn to a close. Within the last century, Time's ploughshare has cut a deep and long furrow, and proverbs, if not torn up by the roots, have to a certain extent been earthed from sight. Their use by writers on factitious manners and subjects of taste, has been condemned as vulgar and unfashionable,[120] and as it is always easier

[118] P. x.

[119] *A Complete Collection of Scottish Proverbs Explained and Made Intelligible to the English Reader*, by James Kelly, London, 1721, Introduction, pp. 1–2.

[120] Lord Chesterfield wrote to his son on July 25, 1741, as follows: "There is an awkwardness of expression and words most carefully to be avoided, such as false English, bad pronunciation, *old sayings and common proverbs, which are so many proofs of having kept bad and low company.*"

for the multitude to adopt opinions, than to form them for themselves, the sentiments of even superficial thinkers find many willing followers. Our present system of education,[121] and what for want of a more precise term we call the spirit of the age, are hostile to the oral enunciation, of these ancient sentences of wisdom and worldly prudence."

Motherwell's reference to the disfavor accorded to Scottish proverbs in the eighteenth century repeats similar, earlier utterances concerning English proverbs. In his Preface [122] to *Gnomologia*, written in 1732, a century before Motherwell noted that Scottish proverbs were "condemned as vulgar and unfashionable by writers on factitious manners and subjects of taste," Thomas Fuller, M.D., had defended vigorously his collection of proverbs against those "lazy, snarling persons," who thought it "a matter of small pains and diligence to pick up so many independent particulars, as I have done." "It is no trifling or useless thing neither," Fuller adds, "it being what many of the most learned and wisest men in the world have in all ages employed themselves upon. . . . These things being undeniably so, no man ought to despise, ridicule, or any ways discourage the diligence and kindness, of those that take pains to bring home to others without price, those things of profit and pleasure." From Motherwell's and Fuller's words it is clear that the day had long passed when proverbs could be praised in Florio's words as "the pith, the proprieties, the proofs, the purities, the elegancies, as the commonest so the commendablest phrases of a language." [123]

As early as 1710, Samuel Palmer, in writing of English proverbs, had anticipated Motherwell's observation of Scottish proverbs that "the day of proverbs among 'the better sort of the community' has in a sense drawn to a close," as he had also anticipated Motherwell's statement that "the present system of education was hostile to the oral enunciation of these ancient sentences of wisdom and worldly prudence." In the Preface [124] to his *Moral Essays on Some of the Most Curious and Significant English, Scotch and Foreign Proverbs*, Palmer writes that proverbs "are condemned

[121] See p. 35, note 109.
[122] P. vii, 1814 edition.
[123] See p. 33.
[124] Pp. viii–ix.

to the use of the mob, thrown out of the minds of our people of birth, and the influence of them lost in the manage of education." [125] "As they are now used," Palmer adds, "they make up more of the ridiculous conversation than the solid and instructive. To see people throw them at each other, by way of jest or repartee, without feeling their weight, tasting their wit, or being bettered by the reflection, would vex a man of any spirit, and the indignation force him to write somewhat that might redeem these fragments of wisdom from the contempt and ill treatment of the ignorant."

Palmer lays this "abuse" of proverbs at the door of "some of our authors of the first rank; for the modern poets and novelists have put them in the mouths of their lowest characters. They make fools and clowns, little and mean people, speak sentences in abundance, string them like necklaces and make sport of them, and ridicule the remains of our ancestors." As a result of this practice, Palmer observes, "'tis esteemed pedantry if we find one in the mouth of a gentleman; and an author of honour and very fine parts, has made the reciting an adage or two the sign of a coxcomb."

Two years before Palmer gave expression to this protest in 1710, Oswald Dykes [126] had complained that proverbs "are not to be reckoned insignificant trifles, or contemptible saws, only fit for school-boys,[127] since learned men, of the first magnitude among the ancients, studied them, recorded them in lasting monuments of fame, and transmitted them to posterity, as the most memorable instructions of human life, either in point of regular conduct or of common prudence." At the same time that he protested against the neglect of proverbs, Dykes shared the prejudice of his day to the extent of insisting that a proverb "ought to be quaint and an elegant expression to distinguish it from the vulgar way of speaking; for 'tis not sufficient to entitle any saying to the

[125] See p. 35, note 109.

[126] *English Proverbs, with Moral Reflexions*, by Oswald Dykes, second edition, 1709, Preface to the Reader, p. xv. The same words are repeated in the fourth edition of *Ray's Proverbs*, in an Address to the Reader, dated 1767.

[127] See p. 38, note 116.

honour of a proverb because it is commonly used, and a popular, or a figurative speech, unless it be also laudable and famous, as well for its antiquity, instruction and learning." [128] The homely proverbial truth that was neither "quaint" nor an "elegant expression," in Dykes's opinion, was not entitled to the dignity of the name proverb.[129]

Omitting further quotations illustrating the disfavor into which proverbs had fallen in the eighteenth century, we come to consider the references to the proverbial element in *Euphues* in the second half of the nineteenth century. During this period most of the students of euphuism continued either to ignore Lyly's ornamental device of sentences and proverbs, or to pass it by as of little importance. Such infrequent references to proverbs in *Euphues*, as we find at this time, associate them with the matter rather than with the manner of Lyly's work. After the appearance of Weymouth's notable article,[130] in 1872, students of euphuism, as a rule, under the influence of this article, devoted the greater part of their attention to an intensive study of Lyly's sentence structure. This emphasis was the reverse of the emphasis in the study of Lyly's style before the appearance of Weymouth's article. Before that time it had been Lyly's ornamental devices of simili-

[128] Oswald Dykes, *op. cit.*, Preface, pp. xi–xii.

[129] Richard Whately, in 1848, in his *Elements of Rhetoric*, 1871 ed., pp. 447–449, refers to the conflicting opinions held at that time of the utility and design of proverbs: "Considering that proverbs have been current in all ages and countries, it is a curious circumstance that so much difference of opinion should exist as to the utility, and as to the design of them. Some are accustomed to speak as if proverbs contained a sort of concentrated essence of the wisdom of all ages, which will enable any one to judge and act aright on every emergency. Others on the contrary represent them as fit only to furnish occasionally a motto for a book, a theme for a school-boy's exercise, or a copy for children learning to write."

[130] Richard Francis Weymouth, "On Euphuism" in *Philological Society Transactions*, 1870–1872, Part III. The term 'euphuism' was employed originally to refer only to those of Lyly's similitudes that were borrowed from a mythical natural history. See Feuillerat's *John Lyly*, pp. 472–475. Since that time it has gradually acquired, as the result of such studies as Weymouth's, the broad meaning that it possesses today. It is now used to denote the two classes of devices employed by Lyly (1) in the structure of his sentence, and (2) in the rhetorical presentation of his subject-matter.

tudes and examples that had attracted especially the attention of those interested in *Euphues*.

The early references to the proverbial element in *Euphues*, in the second half of the last century, are concerned mainly with the 'fine sayings' or 'sentences' of this work of Lyly's. George Marsh, in 1862,[131] in by far the clearest statement up to that time of the part that 'sentences' play in *Euphues*, directs attention to the "endless multitude of what were esteemed fine sayings" in this work: "The plot [of *Euphues*] is a mere thread for an endless multitude of what were esteemed fine sayings to be strung upon, or, as Lillie himself expresses it, 'fine phrases, smooth quips, merry taunts, jesting without mean and mirth without measure.' . . . It [*Euphues*] contains, with all of its affectations, a great multitude of acute observations, and just and even profound thoughts; and it was these striking qualities, not less than the tinsel of its style, which commended it to the practical good sense of contemporary England." Although Marsh makes no specific mention of Lyly's 'homely sayings,' in his comments on 'fine sayings' in *Euphues*, he no doubt had them in mind, in referring to "the great multitude of acute observations which commended *Euphues* to the practical good sense of contemporary England."

More numerous references in this half-century to the proverbial element in *Euphues* are those that occur in connection with the subject of Lyly's influence upon the polite conversation of his own, and of a later, day. To assist in understanding these references, it is necessary to recall Edward Blount's remarks on the "new English" that Lyly "taught our nation." This *locus classicus* is found in Blount's address "To the Reader," in his edition of Lyly's *Sixe Court Comedies*, printed in 1632: "Our Nation are in his [Lyly's] debt for a new English which hee taught them. *Euphues* and his England began first that language; All our Ladies were

[131] Quoted by Edward Arber in the Introduction to his edition of *Euphues*, pp. 25–26, from George P. Marsh's *The Origin and History of the English Language, and of the Early Literature It Embodies*. Hallam's comment on *Euphues* is similar, in which he states that Lyly's style "was well adapted to a pedantic generation who valued nothing higher than far-fetched allusion and sententious precepts." This is quoted by Arber in the Introduction to his edition of *Euphues*, p. 23.

then his Schollers; And that Beautie in Court, which could not Parley, *Euphueisme*, was as litle regarded; as shee which now there, speakes not French."

As first Swan,[132] and then Bond,[133] pointed out, such intricate devices of Lyly's sentence structure as transverse alliteration and parisonic antithesis, could not have been the distinguishing characteristics of the courtly conversation to which Blount refers. Its distinguishing characteristics must have been, on the other hand, Lyly's ornamental devices of similitudes, of historical and mythological allusions, and of proverbs and sentences. Sir Walter Scott has given us in the conversation of Sir Piercie Shafton in *The Monastery* a caricature of euphuism, it is true, but in the many absurd similitudes, and in the occasional mythological and proverbial allusions, that mark the speech of Sir Piercie, we have an imperfect echo of what this conversation probably was.[134]

[132] In *Englische Studien*, vol. vi, pp. 110–111, Eduard Swan refers to Blount's words as follows: "Ueberhaupt wäre der Euphuismus zur conversation durchaus nicht geeignet. Das ausgeklügelte system einer euphuistischen periode mit ihren abgemessenen antithesen, der fülle von gleichnissen, der hervorhebung der parallelen glieder durch allitteration, wortspiel, etc. würde einen solchen aufwand von kenntnissen, einen wortreichthum verlangen, wie er nicht jedem eigen ist. . . . Etwas wahres liegt allerdings der übertreibung Blunt's zu grunde, man entlehnte nämlich sentenzen wie auch vergleiche, die der neigung für das gesuchte, fernliegende ja vorzüglich entsprachen, aus dem Euphues so gut, wie aus der Arcadia."

[133] See Bond, I, 136: "In style, however, it would be obviously impossible that the resemblance [of actual conversation to *Euphues*] could be more than slight: no conversation, it is safe to say, could be really maintained in words demanding anything like the wit, the forethought and precision that mark Lyly's euphuism; and for this we must look rather to literary models."

[134] In the beginning of Sir Piercie's conversation, Scott borrows in a few instances material from *Euphues*. As he progresses, however, he throws off this restraint and relies solely upon his own imagination. The following quotations from Sir Piercie's conversations are borrowed from *Euphues*, Heather edition of *The Monastery*, p. 122: "Venus delighteth but in the language of Mercury [*Euphues*, p. 339: Venus delighteth to hear none but Mercury], Bucephalus will stoop to none but Alexander, none can sound Apollo's pipe but Orpheus [*Euphues*, 320: Bucephalus will stoop to none but Alexander, . . . none can sound Mercurius' pipe but Orpheus]." Weymouth, p. 2, says of this sentence in *The Monastery*, not knowing that it was

Another echo of one of the devices of this "new English" of the beauties of Elizabeth's court is heard in Swift's *Polite Conversations*.[135] In this work we seem to have a proverb-ridden survival of the euphuistic conversation, minus its similitudes and learned allusions. In it Swift ridicules the proverbial commonplaces of conversation, which were offensive to the arbiters of literary fashion in the eighteenth century. Southey [136] observes in his *Commonplace-Book* that "there is in *Euphues* occasionally a vulgarity such as in Swift's *Polite Conversations*." Southey's words refer to the proverbial commonplaces, which are found in both works, as a matter of fact, in large numbers, and which, since Swift's day, had been condemned as "vulgarities."

Both *Euphues* and *Polite Conversations* contain contemporary proverbial collections of considerable length. The proverbs in each, however, were collected with a different purpose in view. In studding the pages of *Euphues* with proverbial gems, Lyly was introducing [137] a fashion that was to extend its influence to the wider circle of courtly conversation, long after proverbs had ceased to occupy a prominent place in the courtly manner of

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taken from *Euphues*, that it "is quite euphuistic in tone, though it lacks the point of Lilie's illustrations." *Monastery*, p. 124: "like the precious stone in the head of a toad" [*Euphues*, p. 35]; and p. 124: "for all are not black that dig for coals" [*Euphues*, p. 297].

There i of course much in Sir Piercie's 'euphuism' that has no counterpart in Lyly's euphuism.

[135] In a note preceding Swift's Introduction to *Polite Conversations*, Scott edition, vol. IX, p. 340, Swift's purpose in *Polite Conversations* is described as follows: "It was the intention of Swift to turn into ridicule that sort of cant in conversation, which depends upon introducing and repeating, with an affectation of originality and vivacity, a set of quaint phrases, brought together by the mere exertion of memory, a particular string of which is, by the courtesy of the fashionable world, permitted to pass current as wit and lively repartee."

[136] For this and other references to *Euphues* in Southey's *Commonplace-Book*, see *John Lyly and Euphuism*, by C. G. Child, in *Münchener Beiträge zur Rom. u. Engl. Philologie*, 1894, p. 16, note 1, where Child misunderstands Southey's use of the word 'vulgarity.'

[137] More accurately, Lyly stimulated, rather than introduced, the fashion of using proverbs both in writing and in conversation, especially among the higher classes.

writing. Swift, on the other hand, in the introduction of proverbs in *Polite Conversations*, had as his aim to ridicule the fashion of introducing in the conversation of his day, "fine phrases, smooth quips, merry taunts, jesting without mean and mirth without measure." Indeed, the "smooth quips, merry taunts" and "jesting without mean," which had won such favor in Lyly's day, when repeated in *Polite Conversations*, sounded the knell of proverbs, as Swift designed that they should.

In the comments, in the second half of the nineteenth century, upon the influence of Lyly upon the polite conversation of his day, we find an occasional reference to the proverbial element in *Euphues*. Henry Morley, in his review of Fairholt's edition of *The Dramatic Works of John Lilly* in the *Quarterly Review* [138] for April, 1861, is authority for the statement that "there is abundant evidence that fine talkers searched books, and Lyly's books especially, for conceits and phrases to be imitated in their discourse." An examination, however, of this "abundant evidence" referred to by Morley, has yet to be made, to determine what elements of euphuism characterized the new manner of conversation. In Jusserand's [139] reference, in 1878, to the influence of *Euphues* upon contemporary conversation, there is no recognition of the fact that proverbs and proverbial phrases probably marked the euphuism "parleyed" at Elizabeth's court.

Landmann,[140] however, in discussing Lyly's manner of writing, makes the statement that "Lyly's style is very sententious." "His book on this account," Landmann continues, "is a very

[138] P. 192.

[139] *Le Théâtre en Angleterre*, 1878, p. 258: "Cette manière de s'exprimer, si étrange, eut bientôt, surtout parmi les femmes, une vogue immense; on s'était fait sa langue à soi, et tous ceux qui se piquaient d'élégance voulurent l'apprendre; on parlait par jeux de mots, par énigmes, ou chargeait ses discours de comparaisons singulières avec des arbres ou des fruits imaginaires; c'était la mode; dans la haute classe elle entraînera tout, et les dames de la cour, à qui mieux, imitèrent le gentil babil des héroïnes de Lilly . . . quand les bizarreries disparurent, il resta longtemps le goût des allusions lointaines, des compliments entortillés et tout cet Euphuisme de la passion, qu'on trouve si souvent dans Shakespeare."

[140] In the Introduction to Landmann's edition of *Euphues, The Anatomy of Wit, To which is added the first chapter of Sir Philip Sidney's Arcadia*. 1887.

valuable source for the proverbial phrases of Shakespeare's time. Many of Lyly's similes became current coin, if they were not already so, and they occur again and again in subsequent writers up to the middle of the seventeenth century." Landmann does not pursue the subject, touched upon here, to determine whether or not Lyly's similes were "already current coin." Child's comment, in this connection, on the popularity of Lyly's metaphors and similes, is illuminating for the light that it throws upon this statement of Landmann's. Child states definitely that "Lyly's metaphors and similes are such as belong to the common stock of his time; the rose, the serpent in the grass, the loadstone, the poison in the pot, — such as these occur constantly." [141] Child goes on to say: "We doubt if a single illustration can be found in his pages that is not to be found in the poetry or prose of his predecessors."

The proverbial material from *Euphues* printed in this volume substantiates these statements of Child's. Many of Lyly's metaphors and similes were already current proverbial coin, before Lyly used them in *Euphues*. The rose,[142] the serpent in the grass,[142] and the poison [142] in the pot, mentioned by Child, together with several hundred similar ideas collected by Lyly, were introduced into *Euphues* mainly because they were current proverbial coin. The repetition by later writers of the Lylian form of proverbs in *Euphues* is a tribute to Lyly's skill in giving apt expression to unfamilar proverbial ideas, native and foreign, but it is incorrect to claim, as Child [143] does, that *Euphues* "gave rise to many of the proverbial sayings of Shakespeare's time." [144] Child's

[141] Child, *op. cit.*, p. 51.

[142] See General Index in this volume, under 'rose,' 'serpent' and 'poison,' for references to the Sections in which is given the evidence that these ideas were proverbial.

[143] Child, *op. cit.*, p. 34, bases this statement upon Morley's and Landmann's authority.

[144] Of course I do not mean to imply that *none* of the proverbs of Shakespeare's day are to be traced to Lyly's invention. A few of Lyly's inventions may have become proverbial. Undoubtedly, also, the use by Lyly of little known native and foreign proverbs caused them to be used by other writers, and thus to be better known. My contention is that *Euphues* did not "give rise to *many* of the proverbial sayings of Shakespeare's day."

further statement[145] that "many of (Lyly's) sayings had vitality enough to become proverbs [and] became classic on the lips and in the memories of the learned," equally confuses the issue. Had Lyly's sayings not already been infused with the vitality of native or foreign proverbial ideas, they would very likely not have been repeated by later writers, or have been accepted into the stream of English proverbs.[146]

Lyly did, however, heighten the taste for proverbs in the writings of his day, as he stimulated their use in polite conversation for a longer period. He exercised this influence by virtue of his skilful introduction into *Euphues* of many native proverbs and of many excellent foreign proverbs, pithily translated into English proverbial form. In the course of time, however, after the excessive use of proverbial material by less skilful pens than Lyly's, there set in a reaction against the use of proverbs in literary writing, and a similar, though later, reaction against the excessive use of the same material in conversation. The "golden proverbs" that had earlier been welcomed in literature and conversation for the wit and sparkle they contributed, having turned to tarnished gilt, were rejected finally as worthless counters of thought.

The importance of the proverbial element in Lyly's work was first pointed out by Professor Morris W. Croll, who called attention to it in 1916 in his Preface to Croll and Clemons' edition of *Euphues*.[147] On this point he says: "A feature of the *Notes* for which I may claim some originality is the treatment of Lyly's proverb-lore, which I have made as thorough and complete as the materials allow. Mr. Clemons should be given credit for some of this work; for the materials he had gathered for a treatment of Shakespeare's proverbs — a work that was nearing completion when he gave up his literary career — have made it possible. Both Mr. Bond and M. Feuillerat have greatly underestimated

[145] Child, *op. cit.*, p. 4.

[146] See pp. 8–12, for a discussion of Hazlitt's misleading statement that "the numberless sentences in *Euphues* and its successor attired in a proverbial shape are not to be mistaken for the genuine thing."

[147] P. vii.

the importance of the proverb, popular and classical (but chiefly the former), in Lyly's work. He not only uses almost all of Heywood's savoury gatherings of popular literature, and many of Erasmus' more sober adages; he adds to these many proverbs of his own finding, or at least not recorded in earlier collections, some of which clearly owe their currency in later literature to the popularity of his book; and he also practises constantly the art of imitating their form and style in his own remarks. How large a part this process of imitation plays in the prose-style of the sixteenth and seventeenth centuries will only appear when the subject has been studied more carefully."

Professor Croll's notes amply support his statement that "Mr. Bond and M. Feuillerat have greatly underestimated the importance of the proverb, popular and classical (but chiefly the former), in Lyly's work." Not only do they establish the proverbial character of a number of passages that have been definitely attributed to Lyly's "invention," but they identify a large number of passages that had not been recognized before as proverbs or proverbial phrases. There is no doubt, as Croll states,[148] that "the part played by proverbs in 16th and 17th century literature is a subject which needs treatment." Another aspect of this subject that needs treatment is the conflict of opinion in the eighteenth century in regard to the literary use of proverbs.

Feuillerat [149] was unable to follow his predecessors in accepting the use of proverbs as a characteristic feature of Lyly's style, because, for one thing, proverbs were used by all of the writers of this period, and also because the number of proverbs employed by Lyly is fewer than has generally been supposed. Croll disagrees with Feuillerat's remark that the part played by proverbs in Lyly is less important than has been supposed. "On the con-

[148] P. 14, note 4.

[149] *John Lyly*, by Albert Feuillerat, Cambridge, 1910, p. 423, note 1: "Dans les analyses de l'euphuisme on a souvent considéré l'emploi des proverbes comme caractéristique du style lylien. Je ne crois pas devoir suivre mes prédécesseurs dans cette voie, car, d'un côté, le goût des sentences est général à tous les écrivains de l'époque, et, d'autre part, le nombre des proverbes rapportés par Lyly n'est pas aussi important qu'on le laisse entendre."

trary," Croll states, "it is considerably more important." [150] The proverbs in *Euphues* identified by Croll, and others identified in this volume, support Croll's statement.

In regard to Feuillerat's further objection, that proverbs are not a characteristic feature of Lyly's style because they were used by all the writers of this period, it is true of course that many other writers of Lyly's time used them, but so also did they use the other Lylian ornamental devices of similes and examples. In point of fact, the euphuists shared proverbs, together with similes and examples, with many other writers of their age, though it is doubtful whether anyone carried the ornamental device of proverbs to such extravagant lengths as Lyly.[151]

Bond seems to have been the first critic to recognize that the proverbial element in *Euphues* deserved to be placed beside Lyly's similes and examples as a significant stylistic device of euphuism.[152] He likewise emphasizes more clearly than had been done before, "the *perpetual* introduction in *Euphues* of proverbs and pithy sayings," [153] although, as far back as 1883, Mrs. Henry Pott [154] had made the unsupported statement that "there are upwards of three hundred and eighty proverbs used by Lyly in his

[150] *Euphues*, Croll and Clemons' edition, p. 14, note 4: "It can only be said here that the present editor disagrees with M. Feuillerat, who remarks that the part played by them [proverbs] in Lyly is less important than has been supposed. On the contrary, it is considerably more important."

[151] J. D. Wilson, *John Lyly*, Cambridge, 1905, p. 17: "The other ornamental device is one which has attracted a considerable quantity of attention from critics, and has frequently been taken by itself as the distinguishing mark of euphuism. In point of fact, however, the euphuists shared it with many other writers of their age, though it is doubtful whether anyone carried it to such extravagant lengths as Lyly. It took the form of illustrations and analogies, so excessive and overwhelming that it is difficult to see how even the idlest lady of Elizabeth's court found time or patience to wade through them. They consist first of anecdotes and allusions relating to historical or mythological persons of the ancient world. . . . In the second place *Euphues* is a collection of similes borrowed from 'a fantastical natural history, a sort of mythology of plants and stones, to which the most extraordinary virtues are attributed.'"

[152] Bond, vol. I, pp. 130–134. [153] *Ibid.*, p. 134.

[154] *The Promus of Formularies and Elegancies by Francis Bacon* (Appendix A, p. 515), by Mrs. Henry Pott, 1883.

*Euphues*." Although Bond recognizes "the perpetual introduction of proverbs and pithy sayings in *Euphues*," he did not seem to realize the importance of proverbs in Lyly's plan to add by this means wit and eloquence to his work.

The realization of the importance of proverbs in *Euphues* has had to wait upon their identification, and this has been slow. In the course of three centuries, the obliterating hand of time has obscured many proverbs in this work of Lyly's. Owing to this, and to the disfavor in which proverbs were held in the eighteenth century, most of the proverbs in *Euphues* had been forgotten before the beginning of the modern study of euphuism. A further, though less significant, influence in delaying the realization of the importance of Lyly's proverbs has been the attempt of some critics to make a distinction, unrecognized by Lyly, between Lyly's *sententiae*, or fine sayings, and his proverbs, or common sayings. When we recognize, however, that Lyly and his time envisaged proverbs, proverbial phrases and *sententiae* as essentially the same literary device, we can better realize the importance of this device in Lyly's plan, and place it on a parity with his devices of simile and example, which are not, perhaps, either more numerous or more significant than his proverbs, understood in this larger sense.

English proverbs have not yet recovered from the attack launched against them by Swift. The disfavor into which they fell in the eighteenth century has continued, in the twentieth century, to obscure the importance of this form of literary inquiry, and will continue to obscure its importance until we possess adequate editions of our older proverbial collections to serve as a basis for the study of the influence of proverbs upon the different periods of our literature. In J. S. Farmer's edition of *The Proverbs, Epigrams, and Miscellanies of John Heywood*, we possess one such preliminary piece of work admirably done.[155] And Professor

[155] The value of this edition of *Heywood's Proverbs* has been greatly enhanced by the addition of "A Complete Index of All the Proverbs, Proverbial Sayings, Colloquialisms, &c. . . . the whole arranged in One Alphabet in Dictionary Form." The lack of such finding-lists generally in the collections of English proverbs, including the more recent collections by Bohn,

Max Förster [156] has promised us a critical edition of Camden's *Collection of Proverbs,* as found in his *Remaines concerning England.* There are other signs of a revival of interest in proverbs which, it is to be hoped, may lead in time to the preparation of a definitive edition of English proverbs. The following study of the proverbs in *Euphues* and in *Petite Pallace* is submitted as a contribution to such an edition.

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Hazlitt, and Lean, increases the difficulty at present of working with English proverbs. Any future work of this kind not provided with an adequate Index would lose much of its value as a usable tool in furthering the study of proverbs.

[156] See *Anglia,* vol. 42, p. 197, note 1. In his volume Professor Förster plans to treat of English proverbs in the Renaissance.

# A LIST OF BOOKS FREQUENTLY QUOTED


ALFRED, *see* Proverbs of Alfred.

BACON, FRANCIS, *see* Promus of Formularies and Elegancies (The).

BAILEY, NATHAN, Erasmus' Familiar Colloquies, translated by Nathan Bailey, 1877.

BARCKLEY, SIR RICHARD, Discourse of the Felicitie of Man, or His Summum Bonum. London, 1598. The 1631 edition was used.

BEBEL, HEINRICH, Proverbia Germanica, edited by W. H. D. Suringar. Leiden, 1879.

*Belvedére, see* Bodenham.

BLAND, ROBERT, Proverbs Chiefly Taken from the Adagia of Erasmus. London, 1814.

*Bodenham's Belvedére, or, The Garden of the Muses,* John Bodenham. London, 1600. Publications of the Spenser Society, No. 17, 1875.

BOHN, HENRY GEORGE, A Hand-book of Proverbs, comprising an entire republication of Ray's Collection of English Proverbs, with his additions from foreign languages. And a Complete Alphabetical Index; in which are introduced large additions, as well of proverbs as of sayings, sentences, maxims, and phrases. London, 1855. The 1855 edition was used. When the name Bohn appears alone in the list of proverbs, it is this work that is referred to.

BOHN, HENRY GEORGE, A Polyglot of Foreign Proverbs, comprising French, Italian, German, Dutch, Spanish, Portuguese, and Danish, with English translations, and a general index. London, 1857. This work is referred to in the list of proverbs by the word *Polyglot.*

BOND, RICHARD WARWICK, The Complete Works of John Lyly. Now for the first time collected and edited . . . In three

volumes. Oxford, 1902. This edition was used in quoting from Lyly's works other than *Euphues*.

*Book of Merry Riddles* (1600). In Jahrbuch der Deutschen Shakespeare-Gesellschaft, 42. 26–29.

Breton, Nicholas, The Crossing of Proverbs. London, 1616. Reprinted in Vol. II of The Works in Verse and Prose of Nicholas Breton, edited by Alexander B. Grosart, Chertsey Worthies' Library, 1879.

Camden, William, Remaines concerning Britaine. London, 1614. The fifth edition of 1637 was used.

Cassell, Book of Quotations, by W. G. Benham. New York, 1907.

Castiglione, Baldassare, The Courtyer . . . done into English by T. Hoby. London, 1588. The Tudor Translation edition was used. London, 1900.

Cawdray, Robert, A Treasurie or Store-house of Similes. London, 1600. The 1880 edition was used.

Cervantes, History of Don Quixote . . . translated from the Spanish by Thomas Shelton, 1620, edited by W. E. Henley, XIII–XVI, in Tudor Translations series.

Chapman, George, The Plays and Poems of George Chapman, by Thomas Marc Parrott. London, Vol. I (Tragedies), 1910; Vol. II (Comedies), 1914; Vol. III (Poems), to be published.

Chaucer, Das Sprichwort bei Chaucer, by Willibald Haeckel in Erlanger Beiträge zur englischen Philologie, II. Band, VIII. Heft. Erlangen and Leipzig, 1890.

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Clarke, John, Paroemiologia Anglo-Latina . . . or Proverbs English and Latin. London, 1639.

Codrington, Robert, A Collection of Many Select and Excellent Proverbs out of Several Languages. London, 1672. Printed with The New Youth's Behaviour. London, 1685. This is the source used.

Collins, John, A Dictionary of Spanish Proverbs. London, 1823.

Cotgrave, Randle, A Dictionarie of the French and English Tongues. London, 1611.

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*Damon and Pithias*, in Dodsley's Old English Plays, edited by W. Carew Hazlitt, Vol. IV.

Davies, John, The Scourge of Folly, with a Pleasant (Though Discordant) Descant upon Most English Proverbes: and others, in Vol. II of The Complete Works of John Davies of Hereford, edited by Alexander B. Grosart in Chertsey Worthies' Library, 1876.

Delamouthe, N. G., The French Alphabet, together with the treasure of the French toung, conteyning the rarest sentences, prouerbes, parables, similes. London, 1592.

Deloney, Thomas, The Gentle Craft, edited by Alexis F. Lange, in Palaestra, XVIII. Berlin, 1903.

De Vocht, H., De Invloed van Erasmus op de Engelsche Tooneelliteratuur der XVI^e^ en XVII^e^ Eeuwen. Gent, 1908.

*Dictionary of the Canting Crew* (*A New*), by B. E. London, *c.* 1700.

Donald, James, Scottish Proverbs. Glasgow, 1881. This is a new edition of Andrew Henderson's Scottish Proverbs. Edinburgh, 1832.

Draxe, Thomas, Bibliotheca Scholastica Instructissima, Or, A Treasurie of Ancient Adagies, and Sententious Proverbs, selected out of the English, Greeke, Latine, French, Italian and Spanish. London, 1616. Printed, with the omission of the Latin proverbs, in Anglia, 42. 361–424.

Duschl, J., *see* Lydgate.

Düringsfeld, Ida von, and Otto Freiherr von Reinsberg, Sprichwörter der germanischen und romanischen Sprachen vergleichend zusammengestellt. In two volumes. Leipzig, 1872–1875.

Dykes, Oswald, Moral Reflections upon Select English Proverbs. London, 1708.

Erasmus, Desiderius, Opera Omnia. Leyden, 1703–1706. In ten volumes. Vol. I, Similia. Vol. II, Adagia.

Erasmus, Desiderius, Familiar Colloquies, Bailey edition, 1877.

*Euphues, see* Croll.

Ferguson, David, Scottish Proverbs. Edinburgh, 1641. Reprinted with Ray's Proverbs in Henry George Bohn's Handbook of Proverbs. The 1855 edition was used. In this edition the name Ferguson is spelled with but one *s*.

*Fergusson's Scottish Proverbs*, from the Original Print of 1641 together with a larger Manuscript Collection of about the same period hitherto unpublished, edited by Erskine Beveridge, LL.D. Printed for the Scottish Text Society by William Blackwood and Sons. Edinburgh and London, 1924. This edition was received too late for use.

Florio, John, Florio his first Fruites, which yielde familiar speech, merie proverbes, wittie Sentences, and golden sayings, also a perfect Introduction to the Italian and English Tongues. London, 1578.

Florio, John, Florio's Second Fruites . . . To which is annexed his Gardine of Recreations, yeelding Six thousand Italian Proverbs. Italian and English. London, 1591.

Florio, John, A Worlde of Wordes, or most copious and exact Dictionarie in Italian and English. London, 1598.

Förster, Max, Mittelenglische Sprichwörter, in Kleinere Mittelenglische Texte, Anglia, 42. 197–206.

Förster, Max, Das Elizabethanische Sprichwort nach Th. Draxe's 'Treasurie of Ancient Adagies' (1616). Anglia, 42. 361–424.

Fuller, Thomas, M.D., Gnomologia: adages and proverbs; wise sentences and witty sayings, ancient and modern, foreign and British. London, 1732. The 1814 edition was used.

Gascoigne, George, Supposes, edited by John W. Cunliffe, in The Belles-Lettres Series, 1906.

Giani, Leopold Carl Maximilian, Italienische Sprichwörter in Deutschem Gewande. Stuttgart, 1876.

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Gower, John, Das Sprichwort bei Gower, mit besonderem Hinweis auf Quellen und Parallelen, by Gotthard Walz. Munich dissertation. Nördlingen, 1907.

Green, Henry, Shakespeare and the Emblem Writers. London, 1870.

Greene, Robert, The Life and Complete Works in Prose and Verse of Robert Greene, edited by Alexander B. Grosart. Huth Library edition, in fifteen volumes, 1881–1886.

Grose, Francis, Grose's Classical Dictionary of the Vulgar Tongue, Revised and Corrected, with the addition of numerous Slang Phrases, Collected from Tried Authorities, by Pierce Egan. London, 1823.

Guazzo, Stephen, The Civile Conversation. Originally written in Italian, but translated into English by George Pettie from a French version, 1581. The 1586 edition was used.

Haeckel, Willibald, *see* Chaucer.

Hazlitt, William Carew, English Proverbs and Proverbial Phrases. London, 1869. The 1906 edition was used.

Henderson, Andrew, Scottish Proverbs. Edinburgh, 1832. The 1881 edition was used.

Hendyng, The Proverbs of Hendyng. Reprinted in Altenglische Dichtungen des MS. Harleian 2253, edited by K. Böddeker. Berlin, 1878.

Herbert, George, Outlandish Proverbs. London, 1640. Second edition is entitled Jacula Prudentum, Or Outlandish Proverbs, &c. London, 1651. The edition used is that included in The Works of George Herbert, Chandos Edition. London, no date, but *c.* 1920.

Heywood, John, The Proverbs, Epigrams, and Miscellanies of John Heywood. Edited by John Stephen Farmer in Early English Dramatists series. London, 1906. The title of the first edition, 1562, is as follows: John Heywoodes woorkes. A dialogue conteynyng the number of the effectuall prouerbes in the Englishe tounge, compact in a matter concernynge two maner of maryages. With one hundred of Epigrammes: and three hundred of Epigrammes upon three hundred prouerbes: and a fifth hundred of Epigrams: Wherevnto are now newly added a syxt hundred of Epigrams by the sayde John Heywood.

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Hislop, Alexander, The Proverbs of Scotland, with Explanatory and Illustrative Notes and a Glossary. Edinburgh, 1862. The 1868 edition was used.

Hollyband, Hollyband's French Littleton, 1566. *See* A 16th Century English-French Phrase-book, by F. J. Curtis, in the Festschrift zum 15. Neuphilologentage in Frankfurt, 1912. Hollyband is the alias of Claude De Sainliens.

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Kelly, James, A Complete Collection of Scotish Proverbs Explained and made Intelligible to the English Reader. London, 1721.

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W. W. Greg. In The Shakespeare Library, edited by I. Gollancz. New York and London, 1907.

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Lyly, John, *see* Bond, and Croll. All references to Lyly's works with the exception of those to the two parts of *Euphues* are to the Bond edition.

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Massinger, Philip, Mermaid Edition. In two volumes. London, 1887.

*Maxwell Younger Manuscript* (*The*), 1586. Printed for the first time in Motherwell's Introduction to the first edition of Andrew Henderson's Scottish Proverbs, 1832. The Manuscript was not reprinted in later editions of Henderson's book.

Mustard, Wilfred Pirt, Notes on Lyly's 'Euphues.' Modern Language Notes, 33. 334–342.

Nashe, Thomas, The Works of Thomas Nashe, edited from the original texts, by Ronald B. McKerrow. In five volumes. London, 1904–1910.

Otto, August, Die Sprichwörter und sprichwörtlichen Redensarten der Römer. Leipzig, 1890.

Palmer, Samuel, Moral Essays on Some of the Most Curious and Significant English, Scotch and Foreign Proverbs. London, 1710.

*Paradise of Dainty Devices*, 1576. The 1810 edition was used.

Pettie, George, A Petite Pallace of Pettie His Pleasure Containing Many Pretie Histories by Him Set Forth in Comely Colours and Most Delightfully Discoursed, 1576. Edited by Professor I. Gollancz. In two volumes. London, 1908.

Pettie, George, *see* Guazzo.

Pliny, Naturalis Historia, edited by Carolus Mayhoff. Teubner edition, Leipzig, 1892–1909. References are given by books and sections instead of by books and chapters.

*Polyglot of Foreign Proverbs* (*A*), *see* Bohn.

Porter, Henry, The Pleasant History of the Two Angry Women of Abington, in Representative English Comedies, from the Beginnings to Shakespeare. Edited by Charles Mills Gayley. New York, 1907.

*Promus of Formularies and Elegancies* (*The*), *c.* 1594, by Francis Bacon. Edited by Mrs. Henry Pott. London, 1883. When the word *Promus* appears alone in the list of proverbs, it is this work that is referred to.

*Proverbs of Alfred*, edited by Walter W. Skeat. Oxford, 1907.

Ramsay, Allan, A Collection of Scots Proverbs. Edinburgh, 1736. This is appended to A Dictionary of Lowland Scotch, by Charles Mackay, 1888, which is the source used.

Ray, John, A Collection of English Proverbs; . . . with short annotations, whereunto are added local proverbs, . . . old proverbial rythmes, less known or exotick proverbial sentences, and Scottish Proverbs, 1670. The edition used was Bohn's reprint of Ray's Proverbs in his Hand-book of Proverbs, 1855.

*Return from Parnassus* (*The*), The Pilgrimage to Parnassus with the Two Parts of the Return from Parnassus, edited by W. D. Macray. Oxford, 1886.

Seager, Herbert West, Natural History in Shakespeare's Time. London, 1896.

*Sentences for Children* (*Sententiae Pueriles*), collected by Leonard Culman, and translated into English by Charles Hoole. Boston, 1702.

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Sidney, Sir Philip, The Countesse of Pembrokes Arcadia, edited by Albert Feuillerat. Cambridge, 1922.

Skeat, Walter W., Early English Proverbs, Chiefly of the Thirteenth and Fourteenth Centuries, with Illustrative Material. Oxford, 1910.

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Taylor, Joseph, Antiquitates Curiosae, Etymology of Many Remarkable Sayings, Proverbs, and Singular Customs Explained. London, 1819.

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Walker, William, Phraseologia Anglo-Latina: with a Collection of English and Latin Proverbs and Proverbial Sayings. London, 1672.

Walz, Gotthard, *see* Gower.

Wander, Karl Friedrich Wilhelm, Deutsches Sprichwörter-Lexicon. Ein Hausschatz für das deutsche Volk. Leipzig, 1867–1880.

Watson, Thomas, Thomas Watson's Poems, edited by Edward Arber. London, 1870.

Wilson, Thomas, Wilson's Arte of Rhetorique, 1560, edited by G. H. Mair. London, 1909.

Withals, John, Dictionary in English and Latin. London, 1521; numerous editions up to 1634. The 1616 edition was used.

Wit's Commonwealth (First Part), Politeuphuia, Wits Commonwealth. London, 1597.

Wit's Commonwealth (Second Part), Palladis Tamia, Wits Treasury, Being the Second Part of Wits Commonwealth, by John Bodenham. London, 1598.

Zupitza, J., Prouerbis of Wysdom, Herrig's Archiv für neuere Sprachen, 90. 241–268.

# LIST OF PROVERBS

WHEN the editions cited as sources for the proverbs listed in the following pages are not given, they can be found by referring to A List of Books Frequently Quoted (pp. 53–62). The few titles which are given in shortened form can likewise be readily found in the bibliographical matter.

In the boldface headings accompanying each proverb one of the important words has been more or less arbitrarily selected as a key-word and printed in capital letters. In the General Index (pp. 415–461), however, both this and one or two other important words will be listed.

Proverbs in roman type are introduced occasionally by way of comparison immediately after the boldface headings. The section in which each of these is treated may be found by looking up the word in the proverb which is italicized as a key-word.

The arrangement of the proverbs in each of the sections below is as follows: (1) the examples of the proverb found in *Euphues* and in Lyly's plays; (2) the examples found in *Petite Pallace;* (3) the illustrations of the particular proverb from both proverbial collections and from general literature; (4) such evidence as I have found in Shakespeare's plays and poems that he was acquainted with the proverb.

"*Max. Yr. MS.*," following a *Euphues* or *Petite Pallace* reference, calls attention to the fact that the particular passage occurs in the *Maxwell Younger Manuscript,* 1586, reprinted as Appendix A, where the individual passages may be verified.

Lyly and Pettie made it a general practice to weave proverbs into the body of their sentences instead of quoting them formally in their fixed forms. The extent to which they did this may be seen from the large number of proverbs in the following pages that start with small letters.

**1** ***Things ABOVE us are not for us***

Cf. *Stars* are to be looked at, not reached at

EUPHUES, 26:

*Quae supra nos nihil ad nos.*

*Ibid.*, 238–239:

Things above us are not for us.

ENDIMION, I. iii. 38:

*Quod supra vos nihil ad vos.*

ERASMUS, *Adagia*, II. 250 A: *Quae supra nos nihil ad nos* (*"Dictum Socraticum, deterrens a curiosa vestigatione rerum coelestium et arcanorum naturae. . . . Torqueri potest et in illos qui de negociis principum, aut Theologiae mysteriis temere loquuntur."*). — *Damon and Pithias*, 35: But kings' matters passing our reach, pertain not to us. — GREENE, *Friar Bacon and Friar Bungay*, sc. ii, line 25: *Miles.* The fable of the fox and the grapes: what is above us pertains nothing to us.

There is a close relation between this classical proverb, and Lyly's related proverb, "*Stars* are to be looked at, not reached at," which *may* be only Lyly's rewording of his classical model.

**2** ***ACANTHIS lives in the thistles, and grasshopper in the grass***

EUPHUES, 219:

Learn, Callimachus, of the bird Acanthis who being bred in the thistles will live in the thistles, and of the grass-hopper who being sprung of the grass will rather die than depart from the grass.

CAWDRAY, 859: As the Acanthis bred in the thistle feedeth on the thistle and the grasshopper, bred in the grass, lieth in the grass. So in like manner youth bred and brought up in sin, will lie in it, and hardly be drawn from it. — ERASMUS, from whom Cawdray draws a number of his similes, *may* be the source of this simile.

**3** ***He that is AFRAID of leaves let him not go into the woods (a-hunting)***

EUPHUES, 340:

He that feareth every bush must never go a-birding.

Greene, VIII. 81, 9: He that is afraid of every bush, shall never prove good huntsman [Grosart identifies this as a proverb.]. — Delamouthe, 47: He that is afraid of the leaves must not go to the woods. — Same, Draxe, 381, 702 (*s.v.* Fear): Clarke, 144 (*s.v.* Ignavia et inscitia). — Torriano, 19, 281: Let him not go to the wood, who is afraid of boughs. — Herbert, 380: He that fears leaves let him not go into the woods. — Kelly, 135, 68: He that's afraid of leaves should not come into a wood (English: "Spoken to those who are afraid of small, and far distant dangers"). — Fuller, 74: He that feareth every bush must not go abirding. — Same, Bohn, 385; Hazlitt, 201. — *Polyglot* (Ital.), 82; (Dutch) 311. — Düringsfeld, I. 532: *Die angst heeft van de bladeren, die jage niet in het bosch.*

## 4 *To AGREE like cats and dogs*

Petite Pallace, II. 85:

as well they will agree together as dogs and cats.

Gosson, *Schoole of Abuse*, 27: (he) shall see them agree like dogs and cats. — Draxe, 372, 338 (*s.v.* Contention): They agree together like cats and dogs. — Clarke, 7 (*s.v.* Absurda, indecora): They agree like dog and cat. — *Polyglot* (Dutch), 345: They agree like cats and dogs. — Düringsfeld, I. 765: *Sie leben wie Hund und Katze.*

## 5 *That which is not AGREEABLE to-day will to-morrow be still less so*

Euphues, 96:

He that to-day is not willing will to-morrow be more wilful.

Petite Pallace, I. 6:

*Qui non est hodie, cras minus aptus erit.*

Ovid, *Remedia Amoris*, I. 94: *Qui non est hodie, cras minus aptus erit.* — Croll notes, 96, note 7, Lyly's mistranslation of Ovid's line.

## 6 *Safe under the shield of AJAX*

Euphues, 194:

being of Ulysses' mind, who thought himself safe under the shield of Ajax.

Clarke, 278 (*s.v.* Securitas, et res tuta): *Ajacis clypeo tectus.* — Nashe, I. 175, 6: Ulysses was a tall man under Ajax' shield.

McKerrow, IV. 106, in a note on this passage, refers to "the prover-

bial saying '*Aiacis clypeo tectus*,' in the *Adagia* of Gilbertus Cognatus (appended to those of Erasmus, 1574, ii. 443 A)."

**7** ***Good riding at two ANCHORS, if the one fail, the other may hold***

EUPHUES, 104:

It is safe riding at two anchors.

PUBLILIUS SYRUS, 34: *Bonum est, duabus anchoris niti ratem.* — ERASMUS, *Adagia*, II. 1139 D: *Bonum est duabus niti ancoris.* — HEYWOOD, 92: Good riding at two anchors, men have told, For if the tone fail, the tother may hold. — Same, DRAXE, 404, 1758 (*s.v.* Providence); CLARKE, 43 (*s.v.* Auxilium); RAY, 139; DÜRINGSFELD, II. 750.

Compare *Twelfth Night*, I. v. 25: *Feste.* Not so neither; but I am resolved on two points. — *Maria.* That if one break, the other will hold.

**8** ***ANGER punishes itself***

EUPHUES, 269:

It fell out with him as it doth commonly with all those that are choleric that he hurt no man but himself.

ERASMUS, *Similia*, I. 588 C: *Iracundia sibi nocet saepenumero, cum aliis nocere studet.* — FULLER, 28: Anger punishes itself. — Same, HENDERSON, 2; BOHN, 314; HAZLITT, 63.

**9** ***He ANGLES for the fish that is already caught***

EUPHUES, 82:

you . . . angle for the fish that is already caught.

DRAXE, 412, 2071 (*s.v.* Ill success): He angleth for the fish already caught.

**10** ***We must ANSWER a fool with silence***

EUPHUES, 9:

(Fools) are to be answered with silence.

PROVERBS xxvi. 4. — More, *Utopia*, Arber ed., 54: certes more wisely, if you would not set your wit to a fool's wit. — GREENE, XII. 13: To thy question as it savours of folly, so I think best to answer it with silence. — DELAMOUTHE, 1: We must answer a fool with silence. — MARVIN, 101: Answer not a fool according to his folly lest thou be like unto him.

**11** ***The ANT has its gall***

EUPHUES, 298:

Small sparks have their heat, the fly his spleen, the ant her gall.

CAMPASPE, V. iv. 130:

Sparks have their heat, ants their gall, flies their spleen.

ERASMUS, *Adagia*, II. 562 F (Index): *Formicae quoque sua bilis.* — GREENE, VII. 171: The least fly hath his spleen, the smallest ant her gall, no hair so little but he hath his shadow. — *The Return from Parnassus*, Part II, 91, 407: Flies have their spleen, each silly ant his teens. — RAY, 145. — *Polyglot* (Port.), 270. — DÜRINGSFELD, I. 84.

**12** ***The APE kills her young with kindness***

EUPHUES, 194: .

Glad I was to send them both abroad lest, making a wanton of my first with a blind conceit, I should resemble the ape and kill it by culling it.

LOVE'S METAMORPHOSIS, IV. ii. 74:

That young cruel resembles old apes who kill by culling.

ERASMUS, *Similia*, I. 612 F: *Simia catulos fere complexu necat: Ita nonnulli parentes immodico erga liberos affectu, et indulgentia corrumpunt illos.* — DRAXE, 371, 266 (*s.v.* Children): The ape so long straineth (or clippeth) her young ones, until she kill them. — CLARKE, 240 (*s.v.* Parentes, liberi): The ape kills her young with kindness. — RAY, 2: An ape so long clippeth her young that at last she killeth them. — Same, CODRINGTON, 126, 975. — FULLER, 161: The ape hugs her darling till she kills it.

**13** ***Those women who have two APPLES or strales in their eyes everywhere hurt with their looking***

EUPHUES, 391:

And therefore is Venus said in one eye to have two apples, which is commonly applied to those that witch with the eyes, not to those that woo with their eyes.

ERASMUS, *Similia*, I. 610 D: *Qui effascinant, in oculis geminam habere pupillam dicuntur.* — THOMAS LUPTON, *A Thousand Notable Things*, VI. 22: Women that have double apples in their eyes or strales, do everywhere hurt with their looking: Which is called of some overlooking. — See an

article by K. F. Smith, *Studies in Honor of Basil L. Gildersleeve* (Baltimore, 1902), 287–300.

**14** ***ARTIFICERS are wont in their last works to excel themselves***

Cf. *Men* are made of clay, but women are made of men

Euphues, 55:

Artificers are wont in their last works to excel themselves.

*Ibid.*, 292:

Thou art a woman, the last thing God made and therefore the best.

Campaspe, V. iv. 89–90:

your majesty knows that painters in their last works are said to excel themselves.

Florio, *Second Fruites*, 173: and loving, serve these last and therefore best and perfect creatures of God. — Croll gives examples from Erasmus and Cornelius Agrippa of this "commonplace in connection with the feminist tendencies of the Renaissance."

**15** ***A BARLEY-CORN is better than a pearl (diamond) to a cock***

Petite Pallace, II. 148:

I mean to continue as I am, and not to change for the worse, . . . or (give) a precious stone for a barley-corn with Aesop's cock.

Entertainments at Sudeley, Bond ed., I. 480, 3:

A dunghill cock doth often find a jewel, Enjoying that, he knows not to be treasure.

Greene, VI. 179; VII. 35: prefer not a barley-corn before a precious jewel. — Nashe, I. 31, 13: or Aesop's cock, which parted with a pearl for a barley-kernel. — *Ibid.*, III. 329, 29: like Aesop's cock, had rather have a barley kernel wrapt up in a ballad . . . than dig for the wealth, etc. — Guazzo, *Civ. Conv.*, 102: and thereof [that men make no account of that they know not] arose the fable of the cock finding a precious stone, which he set less by than a barley-corn. — Beaumont and Fletcher, *Queen of Corinth*, III. i: Thou prizeless jewel, only mean men have, But cannot value; like the precious gem Found in the muckhill by the ignorant

cock. — HAZLITT, 2 (from Fuller, 1): A barley-corn is better than a diamond to a cock.

*Othello*, V. ii. 347. — For this see the note in the English Arden edition. The quotation given there from Jonson's *Discoveries*, in which a thing of value "is passed by, like the pearl in the fable," is a reference to "the cock preferring the barley-corn to the pearl," and does not throw light upon the variant readings, *Indian* and *Judean*. But both "the base Indian" and the cock in the fable scorned the pearl whose value they were unable to appreciate.

**16** *The BAVIN is but a blaze*

EUPHUES, 57:

Yet you will commonly object this . . . that hot love is soon cold, that the bavin though it burn bright is but a blaze.

MOTHER BOMBIE, IV. i. 45:

Bavins will have their flashes, and youth their fancies; the one as soon quenched as the other burnt.

GREENE, III. 184: The greatest bavin was but a blaze. — *Ibid.*, VII. 191: Beauty is but a bavin's blaze. — *Ibid.*, V. 35; VIII. 35: Love is like a bavin, but a blaze. — *Ibid.*, VIII. 211: Hot loves are like a bavin's blaze. — *Ibid.*, XII. 149: The thoughts of young men are like bavins which once on fire, will not out till they be ashes.

*The First Part of Henry the Fourth*, III. ii. 61: shallow jesters and rash bavin wits, Soon kindled and soon burnt.

**17** *BAVINS are known by their bands*

EUPHUES, 315:

for I have learned this by experience, though I be young, that bavins are known by their bands, . . . envious minds by their manners.

*Belvedére*, 119: As bavins by their bands are easily known, So envy's looks do most disclose herself.

**18** *Sell not the BEAR'S skin before you have caught (killed) him*

EUPHUES, 253:

I sold the skin before the beast was taken.

Drake, 386, 933 (*s.v.* Haste or overmuch speed): A man must not sell the bear's skin before the bear be killed. — Clarke, 130 (*s.v.* Frustrata spes): Sell not the bear's skin before you have caught him. — Kelly, 376, 136 (English): You sell the bear skin before you have caught him ("Spoken to them who promise or dispose of a thing that is not in their power"). — Henderson, 151. — *Polyglot* (Ital.), 115; (Germ.) 142; (Dutch) 341; (Dan.) 397. — Düringsfeld, I. 232. — W. P. Mustard, "Notes on Lyly's *Euphues*," *Modern Language Notes*, 33. 339, gives other examples.

*Henry the Fifth*, IV. iii. 93: The man that once did sell the lion's skin While the beast lived, was killed with hunting him.

## 19 *He that cannot BEAT the horse (ass) beats the saddle*

Euphues, 203:

> Not daring to kill the horse, (he) went into the stable to cut the saddle.

Otto, 42, 12: *Qui asinum non potest, stratum caedit.* — *Book of Merry Riddles*, 28, 82: He that cannot beat his horse, beats the saddle. — Herbert, 365: The fault of the horse is put on the saddle. — Same, Codrington, 129, 1063. — Torriano, 22, 26: Who cannot beat the horse, let him beat the saddle. — J. Wilson, *Belphegor* (1691), IV. 2 (Lean, IV. 18): 'Tis natural to them, when they cannot cudgel the ass, to vent their rage against the pack-saddle. — Fuller, 153: Since he cannot be revenged on the ass, he falls upon the pack-saddle. — *Polyglot* (Ital.), 84. — Düringsfeld, II. 270.

## 20 *BEAUTY and honesty seldom agree*

Euphues, 438:

> Who knoweth not how rare a thing it is, ladies, to match virginity with beauty.

Guazzo, *Civ. Conv.*, 125: for it is a matter almost impossible, and seldom seen, that those two enemies beauty and honesty agree together. — Florio, *Second Fruites*, 193: beauty and honesty seldom agree, for of beauty comes temptation, of temptation dishonour. — Beaumont and Fletcher, *The Custom of the Country*, II. iii (1839 ed., 112): You've lost a wife, indeed, a fair and chaste one; Two blessings not found often in one woman. — *Anatomy of Melancholy*, II. 242: *rara est concordia formae atque pudicitiae* (Juvenal, X. 297–298), can she be fair and honest too? — Düringsfeld, II. 326: *Schönheit und Keuschheit sind selten beieinander.* — Strafforello, I. 164.

*Hamlet*, III. i. 102: Are you honest? . . . Are you fair? . . . for the power of beauty will sooner transform honesty from what it is to a bawd than the force of honesty can translate beauty into his likeness.

**21** ***BEAUTY may have fair leaves, yet bitter fruit***

EUPHUES, 392:

Beauty may have fair leaves and foul fruit.

FULLER, 34 (same, BOHN, 325; HAZLITT, 94; and CHRISTY, I. 69, with the substitution of 'but' for 'yet'): Beauty may have fair leaves, yet bitter fruit.

**22** ***BEAUTY perishes (is but a blossom); virtue endures***

PETITE PALLACE, II. 38 (*Max. Yr. MS.*, 89, 90):

beauty and comeliness continue not, whereas courtesy and clemency remain for ever.

MIDAS, II. i. 108–109:

Beauty is . . . a blossom.

WITHALS, 543: Beauty is a fading thing. *Res est forma fugax.* — CLARKE, 119 (*s.v.* Forma): Beauty is a blaze. *Quod vides non diu florebit.* — OTTO, 141, 688: *Forma bonum fragile est.* — *Polyglot* (Germ.), 171: Virtue never dies. — DÜRINGSFELD, II. 327: *Schönheit vergeht, Tugend besteht.*

DELAMOUTHE, 5: Beauty of the body is like to the flowers of the spring. — DRAXE, 368, 161 (*s.v.* Beauty): Beauty is but a blossom. — Same, CODRINGTON, 96, 133. — FULLER, 33: Beauty's a blossom.

*Twelfth Night*, I. v. 56: As there is no true cuckold but calamity, so *beauty's a flower.*

**23** ***The BEE is hurt with its own honey***

EUPHUES, 43:

as the bee is oftentimes hurt with her own honey, so is wit not seldom plagued with his own conceit.

PLINY, *Nat. Hist.*, XI. 67 (Bostock's translation, III. 23): Their own honey even may be productive of injury to them; for if they be smeared with it on the fore-part of the body, it is fatal to them. — CAWDRAY, 854: As a bee is often times hurt with his own honey, so is wit not seldom plagued with his own conceit. — *Belvedére*, 52: As bees by their own honey oft are hurt, so wit by wisdom many times is scourg'd. — DRAXE, 407, 1886 (*s.v.* Punishment): The bee often hurt with it own honey.

**24** ***Where the BEE makes honey, the spider sucks poison***

EUPHUES, 12:

the spider to suck poison of his fine wit, as the bee to gather honey.

*Ibid.*, 85:

Is not poison taken out of the honeysuckle by the spider?

*Ibid.*, 345:

Converting like the spider a sweet flower into a bitter poison.

PETITE PALLACE, I. 6:

that with the spider you suck not out poison out of them.

*Ibid.*, II. 76 (*Max. Yr. MS.*, 115):

the spider out of most sweet flowers sucketh poison.

*Ibid.*, II. 126 (*Max. Yr. MS.*, 149):

spiders convert to poison whatsoever they touch.

FLORIO, *Second Fruites*, "To the Reader": Thy (critics) do not seek honey with the bee, but suck poison with the spider. — CAWDRAY, 839: The spider gathereth poison to (*sic*) the same flowers, that the bee gathereth honey. — DRAXE, 395. 1345 (*s.v.* Malice): Where the bee maketh honey, the spider sucketh poison. — Same, FULLER, 207; BOHN, 563; HAZLITT, 535; *Polyglot* (Ital.), 90; (Span.) 245; (Dutch) 839. — GIANI, 20, 113: *Dove l'ape sugge il miele, il ragno sugge il veleno.*

**25** ***BEES that have honey in their mouths have stings in their tails***

EUPHUES, 65:

The bee that hath honey in her mouth hath a sting in her tail.

GREENE, IX. 59: The purest honey bee is not without his sting. — *Wit's Commonwealth* (*Second Part*), 65: As bees have both honey and a sting, so preachers must teach both law and gospel. — CAWDRAY, 284: As a bee doth carry a flower in her mouth, but behind doth prick very sharply with her sting, so the flatterers, etc. — *Ibid.*, 140: As the bee bringeth sweet honey in her mouth, and a sharp sting in his tail, so covetousness . . . — RAY, 13: Honey is sweet, but the bee stings. — FULLER, 34: Bees that have honey in their mouths have stings in their tails. — Same, BOHN, 326; HAZLITT, 95. — HENDERSON, 69: Bees that hae honey in their mouths hae stings in their tails. — Same, HISLOP, 54. — DÜRINGSFELD, I. 748: *Wer honig lecken will, muss der Bienen Stachel nicht scheuen.*

**26** ***The BEETLE (scarab, humblebee, fly) flies over many a sweet flower and lights in a cow-shard***

EUPHUES, 221:

He, therefore, that leaveth his own house to seek adventures is like . . . the fly that shunneth the rose to light in a cow-shard.

PETITE PALLACE, II. 124:

And as the humblebee flieth all day in the pleasant air, and thinketh much to alight even upon pleasant flowers, but at night taketh no scorn to lodge in a cow's foul shard, so these dainty dames.

GOSSON, *Schoole of Abuse*, 19: The Scarab flies over many a sweet flower, and lights in a cow-shard. — GREENE, *Defence of Conny Catching*, 87: the beetle that makes scorn all day of the daintiest flowers, and at night takes up his lodging in a cow-shard. — GREENE, *Never Too Late*, III. 26: and yet oft times [the women in France] nestling all day in the Sunne with the Beetle, are at night contented with a cowsherd for shelter. — JONSON, *A Tale of a Tub*, IV. iv (p. 610): a squire, And think so meanly! fall upon a cowshard! You know my mind [to one about to marry a girl much below him in station]. — CHAPMAN, *An Humourous Day's Mirth*, sc. xiii. l. 57: Blind as a beetle, madam, that awhile, Hovering aloft, at last in cowsheds falls.

*Antony and Cleopatra*, III. ii. 20: They are his shards, and he their beetle.

**27** ***Set a BEGGAR on horseback and he will gallop (never alight, run his horse out of breath, etc.)***

PETITE PALLACE, II. 100 (*Max. Yr. MS.*, 138):

Set a beggar on horseback and he will never alight.

GREENE, *Carde of Fancie*, IV. 102: Set a beggar on horseback, they say, and he will never alight. — CAMDEN, 305: Set a beggar on horseback and he will gallop. — Same, HOWELL, *English Proverbs*, 9. — DRAXE, 403, 1699 (*s.v.* Pride): Set a beggar on horseback and he will run his horse out of breath. — BEAUMONT AND FLETCHER, *The Scornful Lady*, IV. ii: such beggars once set o' horseback, you have heard, will ride — How far, you had best to look to. — CLARKE, 31 (*s.v.* Arrogantia): Set a beggar on horse-back and he will ride a gallop. — HENDERSON, 4: Set a beggar on horse back, and he'll ride to the deil.

*Second Part of Henry the Sixth*, I. iv. 126: Unless the adage must be verified, That beggars mounted run their horse to death.

**28** ***A bad BEGINNING (cause, life) has a bad ending (effect, end)***

Cf. Love sweet in the beginning, but sour in the ending

EUPHUES, 165:

What should I go about to decipher thy life, seeing the (bad) beginning showeth the end to be naught?

*Ibid.*, 170:

It is commonly seen that a sinful life is rewarded with a sudden death.

*Ibid.*, 371:

for commonly there cometh an ill end where there was a naughty beginning.

PETITE PALLACE, I. 73 (*Max. Yr. MS.*, 17):

Such as the cause of every thing is, such will be the effect.

*Ibid.*, II. 116 (*Max. Yr. MS.*, 147):

For how is it possible that out of an ill cause can come a good effect?

ERASMUS, *Adagia*, II. 1161 E: *Mali principii malus finis.* — HEYWOOD, 94: Such beginning, such end. — GUAZZO, *Civ. Conv.*, 155· for an untoward beginning hath ever an unlucky ending. — DRAXE, 368, 116 (*s.v.* Beginning): Like beginning, like ending. — DÜRINGSFELD, I. 100.

SKEAT, 25, 59: Evil life has evil end. — GOSSON, *Schoole of Abuse*, 32: For as his life was abhominable, so was his end miserable. — FERGUSON, 229: An ill life, an ill end. — DRAXE, 392, 1232 (*s.v.* Life): He that liveth shamefully can hardly die honestly. — CLARKE, 322 (*s.v.* Vita hominis misera et brevis): Such a life such a death. *Qualis vita finis ita.*

**29** ***You'll not BELIEVE he's bald till you see his brains***

EUPHUES, 246–247:

I have oftentimes sworn that I am as far from love as he, yet will he not believe me; as incredulous as those who think none bald till they see his brains.

FLORIO, *Second Fruites*, 125: You will not believe I am bald, unless you see my brains. — CLARKE, 181 (*s.v.* Indicandi recte, secus): You'll not believe he's bald till you see his brains. — Same, RAY, 149; FULLER, 220. — HOWELL, *English Proverbs*, 11: You will not believe one bald, unless

you see his brains. — Compare RAY, 50: You'll not believe a man is *dead* till you see his brains out.

Compare *Twelfth Night*, IV. ii. 125: Nay, I'll never believe a madman till I see his brains.

## 30 *We soon BELIEVE what we desire*

EUPHUES, 203:

But they guessed as they wished.

PETITE PALLACE, I. 177:

I did perceive, if desire to have it so did not deceive me.

OTTO, 97, 1: *libenter homines quod volunt, credunt.* — DELAMOUTHE, 11: We soon believe the thing that we fear and desire. — DRAXE, 410, 1985 (*s.v.* Simplicity): We soon believe that we would have. — MASSINGER, *Duke of Milan*, V. ii. 35: He easily believing what he wish'd. — CLARKE, 229 (*s.v.* Nuntius laetus): We soon believe what we desire. — Same, DAVIES, 42, 46. — TORRIANO, 323, 208: *Quod volumus, facile credimus.* — KELLY, 50, 317: *Quod valde volumus facile credimus.* — FULLER, 198: We are apt to believe what we wish for. — DÜRINGSFELD, II. 720.

*The Second Part of Henry the Fourth*, IV. v. 93: Thy wish was father, Harry, to that thought.

## 31 *To have the BENT of one's bow*

EUPHUES, 59:

Do you, therefore, think me easily enticed to the bent of your bow?

HEYWOOD, 37: having the bent of your uncle's bow. — HOWELL, *English Proverbs*, 15: I have the bent of his bow. — RAY, 149: To have the bent of one's bow.

## 32 *The BEST (worst, greatest) is yet behind*

EUPHUES, 135:

But the greatest thing is yet behind [i.e. to come].

HEYWOOD, 195–196: The best (worst) is yet behind. — HOWELL, *English Proverbs*, 6: The worst is behind.

*Macbeth*, I. iii. 116: Glamis, and thane of Cawdor: The greatest is behind. — Compare *The Tempest*, III. iii. 49: I will stand to, and feed, Although my last: no matter, since I feel The best is past.

**33** ***The BEST thing (everything) may be abused***

EUPHUES, 85:

Most true it is that the thing the better it is the greater is the abuse; and that there is nothing but through the malice of man may be abused.

PETITE PALLACE, II. 138 (*Max. Yr. MS.*, 158, 159):

I see, son, there is nothing so good, but by ill using may be made naught, and true that saying is, that every excess is turned into vice.

GREENE, VII. 44: Many things which of themselves are good by excess grow into the nature of evil. — CLARKE, 5 (*s.v.* Indecora): The best things may be abused. — TORRIANO, 1: Everything may be abused.

*Romeo and Juliet*, II. iii. 19: Nor aught so good but, strain'd from that fair use, Revolts from true birth, stumbling on abuse.

**34** ***The BEST wits are soonest subject to love***

Cf. The *canker* soonest eats the fairest blossoms (roses);
Freshest *colors* (flowers) soonest fade.

EUPHUES, 12:

the wittiest sconce is inveigled with the sudden view of alluring vanities.

*Ibid.*, 17:

the most delicate wit is allured with small enticement unto vice and most subject to yield unto vanity.

*Ibid.*, 45:

love easily entereth into the sharp wit without resistance and is harboured there without repentance.

PETITE PALLACE, I. 171:

Women be of delicate and fine metal, and therefore soon subject to love.

*Ibid.*, II. 3:

the finer wit he was endued withal, the sooner was he made thrall and subject to love.

*Ibid.*, II. 19:

Lastly, in that you yield so quickly to the alarms of love, you

shew your fine nature and wit, which are soonest subject to the impression of love.

*Ibid.*, II. 93:

The young gentleman being made of fine metal, and therefore very apt to receive the impression of love, in short time was so framed to her fancy.

*Ibid.*, II. 149 (*Max. Yr. MS.*, 164):

as best wits are soonest caught by Cupid.

*The Two Gentlemen of Verona*, I. i. 42: *Proteus.* Yet writers say, as in the sweetest bud The eating canker dwells, so eating love Inhabits in the finest wits of all. — *Valentine.* And writers say, as the most forward bud Is eaten by the canker ere it blow, Even so by love the young and tender wit Is turn'd to folly. . . . — See WAHL, *Jahrbuch der deutschen Shakespeare-Gesellschaft*, XXII, 103–104, and note 1 on page 104, where Greene is suggested as among the writers referred to by the words "yet writers say," in the quotation from *The Two Gentlemen of Verona.* Lyly and Pettie seem the more likely "writers" referred to here.

## 35 *BEWARE of had I wist*

PETITE PALLACE, II. 81 (*Max. Yr. MS.*, 122):

But had I wist, is ever had at the worst.

J. ZUPITZA, 258–259, 9: Had I wiste. — HEYWOOD, 6 and 219: Beware of Had I wist. — Same, CAMDEN, 293; HOWELL, *English Proverbs*, 7. — CLARKE, 179 (*s.v.* Iteratus error): Had I wist, was a fool. — KELLY, 131, 42: Had I wist, quoth the fool, or, beware of had I wist ("Spoken when people say, Had I wist what would have been the consequence of such an action, I had not done it"). — Same, HENDERSON, 112.

## 36 *The more the BIRD caught in the limebush strives, the faster it sticks*

EUPHUES, 145:

like the bird in the limebush, which the more she striveth to get out, the faster she sticketh in.

PETITE PALLACE, I. 97:

as the bird caught in lime . . . the more they strive the faster they stick.

**37** ***BIRDS are trained with a sweet call, but caught with a broad net***

EUPHUES, 377:

Birds are trained with a sweet call, but caught with a broad net.

ERASMUS, *Similia*, I. 561 C: *Qui captat aves, earum voces imitatur, ut alliciat in laqueos.* — The *Euphues* passage is repeated in *Wit's Commonwealth* (*First Part*), 1674 ed., 20, *s.v.* Love.

**38** ***You catch BIRDS by laying salt on their tails***

EUPHUES, 311:

It is a foolish bird that stayeth the laying salt on her tail.

WITHALS, 580: You catch birds by laying salt on their tails: *reti ventos captat.* — CLARKE, 155 (*s.v.* Inanis opera): You catch birds by laying salt on their tails. — KELLY, 380, 172: You will ne'er cast salt on his tail ("That is, he has clean escaped"). — FULLER, 105: It is a foolish bird that stayeth the laying salt on her tail. — Same, BOHN, 427; HAZLITT, 264.

CROLL notes that the example in *Euphues* is the earliest recorded. The earlier editions of Withals' dictionary — the first was in 1521 — may yield older examples.

**39** ***The hasty BITCH (dog) brings forth blind whelps***

EUPHUES, 193:

my first burden coming before his time must needs be a blind whelp.

PETITE PALLACE, II. 61 (*Max. Yr. MS.*, 103):

Whelps are ever blind that dogs in haste do get.

ERASMUS, *Adagia*, II. 459 B: *Canis festinans caecos parit catulos.* — Same, Kelly, 343, 29. — ERASMUS, *Similia*, I. 612 D: *Uti canis properans in enitendo, caecos parit catulos: Ita praecipitata opera non possunt esse absoluta.* — MORE, *Utopia*, Arber ed., 19: The hasty bitch brings forth blind whelps. — HENDERSON, 144: Whelps are aye blind that dogs get in haste. — DÜRINGSFELD, I. 340: The hasty bitch bringeth forth blind whelps: The swiftest bitch brings forth the blindest whelps.

**40** ***All that are BLACK dig not for coals***

EUPHUES, 297:

All that be black dig not for coals.

FULLER, 20 (same, BOHN, 308; HAZLITT, 54): All that are black dig not for coals. — Scott, *The Monastery*, Heather ed., 124 (said by Sir Piercie Shafton): he hath that about him which belongeth to higher birth, for all are not black who dig coals.

**41** ***The BLACK ox never trod on thy foot***

EUPHUES, 37:

When the black crow's foot shall appear in their eye or the black ox tread on their foot . . . who will like of them in their age who love none in their youth?

SAPHO AND PHAO, IV. ii. 20–21:

now crow's foot is on her eye and the black ox hath trod her foot.

LOVE'S METAMORPHOSIS, IV. i. 135–136:

the crow shall set his foot in their eye, and the black ox tread on their foot.

HEYWOOD, 17; 181: the black ox never trod on thy foot. — Same, CAMDEN, 293; TUSSER, 153, 21, stanza 6; CAMDEN, 293; DRAXE, 417, 2271 (*s.v.* Unexperienced); DAVIES, II. 50. — CLARKE, 165 (*s.v.* Infortunium). — HOWELL, *English Proverbs*, 5 ("Thou wast never in want"); KELLY, 327, 198 ("You never had the care of a family upon you nor was press'd with severe business or necessity."). — FULLER, 162. — SWIFT, *Pol. Conv.*, IX. 418: the black ox has set his foot upon her already.

CROLL says of 'black crow's foot' that it is "a proverbial expression in constant use from Chaucer (*Troilus and Criseyde*, II. 354) downward." I have not found it in the English proverbial collections of the sixteenth and seventeenth centuries.

**42** ***The BLIND man eats many a fly***

EUPHUES, 52:

the blind man doth eat many a fly.

*Ibid.*, 265:

to wear a horn and not know it will do me no more harm than to eat a fly and not see it.

*Schoole-house of Women* (1541), line 333: The blind eateth many a fly: So doth the husband often, iwis, Father the child that is not his. — Heywood, 73: The blind eat many flies. — *Ibid.*, 201; 220: The blind eateth many a fly. — Same, Clarke, 52 (*s.v.* Caecutientia). — Camden, 306: The blind man eats many a fly. — Same, Draxe, 410, 1982 (*s.v.* Simplicity). — *Polyglot* (Germ.), 142: A blind man swallows many a fly. — Fuller, 192: To wear a horn and not know it, will do one no more harm, than to eat a fly and not see it. — Hazlitt, 409, gives other examples.

**43** ***Fair words BLISTER not the tongue***

**44** ***Report hath a BLISTER on her tongue***

Euphues, 214:

my tongue would blister if I should utter them [bitter and burning words].

Sapho and Phao, I. ii. 37:

Report hath not always a blister on her tongue.

*Promus*, 496, 1541: *Bonnes paroles n'ecorchent pas la langue.* — Howell, *French Proverbs*, 8: Fair words blister not the tongue.

Greene, V. 210; IX. 283; X. 243: Report hath a blister on her tongue. — Fuller, 40: Common fame hath a blister on its tongue. — Swift, *Pol. Conv.*, IX. 417: I have a blister on my tongue, yet I don't remember I told a lie.

*Love's Labour's Lost*, V. ii. 334: *Biron.* Pay him the due of honey-tongu'd Boyet. — *King.* A blister on his sweet tongue. — *The Winter's Tale*, II. ii. 33: If I prove honey-mouth'd, let my tongue blister. — *Timon of Athens*, V. i. 135: *Timon.* For each true word, a blister!

**45** ***BLOOD will have blood***

Petite Pallace, I. 45 (*Max. Yr. MS.*, 15):

vengeance asketh vengeance, and blood blood, and they that sow slaughter shall be sure to reap ruin and destruction.

Draxe, 397, 1441 (*s.v.* Murder): Blood will have blood. — *Warning for Fair Women*, II (Lean, III. 434): Let blood be paid with blood in any man.

— Rawlins, *Rebellion*, V (Lean, III. 434): Blood must have blood. — Kissel, *Das Sprichwort bei Lyndesay*, 6, 24.

*Macbeth*, III. iv. 122: Blood will have blood.

**46** ***True BLUE (purple) will never stain***

Euphues, 67:

I find it now for a settled truth, which erst I accounted for a vain talk, that the purple dye will never stain.

Ferguson, 258: True blue will n'er stain. — Same, Kelly, 303, 18 ("A man of fix'd principles, and firm resolutions, will not be easily induc'd to do an ill, or mean thing.").

**47** ***Who is so (more) BOLD as (than) blind bayard is?***

Petite Pallace, II. 155:

as who is so bold as blind bayard!

*Canterbury Tales*, G 1413–1414 (Skeat, 122, 288): Ye been as bolde as is Bayard the blinde, That blundreth forth, and peril casteth noon. — Heywood, 19: who so bold as blind Bayard is? — Camden, 309: Who is so bold as blind Bayard? — Draxe, 369, 189 (*s.v.* Boldness or confidence): Who is more bold than blind bayard? — *Ibid.*, 389, 1081 (*s.v.* Ignorance): Who is so bold as blind bayard? — Same, Clarke, 41 (*s.v.* Audacia); Fuller, 209.

Compare *The Merry Wives of Windsor*, IV. v. 54–55: *Simple.* May I be bold to say so, sir? — *Falstaff.* Ay, sir; *like who more bold.*

**48** ***A broken BONE is stronger when it is well set***

Euphues, 40:

Doth he not remember that the broken bone once set together is stronger than ever it was?

Greene, VIII. 137, 6: Bones that are broken and after set again are the more stronger . . . reconciled friendship is the sweetest amity. — Jonson, *The Alchemist*, I. i. 162: 'Slight, the knot Shall grow the stronger for this breach, with me. — Clarke, 28 (*s.v.* Amor): A broken leg is stronger when 'tis well set: *Amantium irae amoris redintegratio.*

*The Second Part of Henry the Fourth*, IV. i. 221–223: If we do now make our atonement well, Our peace will, like a broken limb united, Grow stronger for the breaking. — *Othello*, II. iii. 327: This broken joint between you and her husband entreat her to splinter; and . . . this crack of your love shall grow stronger than it was before.

**49** ***What is bred in the BONE will not out of the flesh***

EUPHUES, 310:

such a malady in the marrow will never out of the bones.

PETITE PALLACE, II. 76 and 85 (*Max. Yr. MS.*, 116):

that which is bred in the bone will not out of the flesh.

ERASMUS, *Familiar Colloquies*, 230: Horace's saying . . . what is bred in the bone will never out of the flesh. — HEYWOOD, 87: It will not out of the flesh that is bred in the bone. — DRAXE, 398, 1469 (*s.v.* Name): That will hardly out of the flesh, that is bred in the bone. — CLARKE, 168; FULLER, 160; DÜRINGSFELD, II. 158.

**50** ***To be in (out of) one's BOOKS***

EUPHUES, 360:

If I were as far in thy books to be believed as thou art in mine to be beloved, thou shouldst either soon be made a wife or ever remain a virgin.

HEYWOOD, 44: I cross thee quite out of my book. — CROLL notes that "The phrase 'in (*or* out of) one's books (in one's favour, *or* out of it)' was common from the beginning of the 16th century." See English Arden edition of *Much Ado about Nothing*, I. i. 71, for a discussion of the probable origin of the phrase.

*Much Ado about Nothing*, I. i. 79: I see, lady, the gentleman is not in your books.

**51** ***BORN in the wane of the moon***

EUPHUES, 298:

O infortunate Philautus, born in the wane of the moon.

ERASMUS, *Adagia*, II. 58 A: *Quarta luna nati* ("*dicuntur qui parum feliciter nati sunt*"). — Same, *Promus*, 256, 696. — *Locrine*, I. ii. 4: I was begotten and born in the wane of the moon, when every thing as Lactantius in his fourth book of *Constultations* doth say, goeth assward. — MASSINGER, *Believe As You List*, IV. ii (p. 447): Are you so coy? Thou art a man of snow, And thy father got thee in the wane of the moon. — CLARKE, 22 (*s.v.* Aliis sapere): *Quarta luna nati*, men not born to do themselves good. — SHIRLEY, *Love Tricks*, III. v (Lean, III. 111): A younger brother, sir, born at the latter end of the week and wane of the moon.

**52** ***What cannot be altered, must be BORNE, not blamed***

Cf. Past *cure* past care; Things *past* may be repented but not recalled

EUPHUES, 278:

Things which cannot be altered are to be borne not blamed.

MIDAS, IV. ii. 59:

Things must be borne not blamed, that cannot be changed.

PUBLILIUS SYRUS, 52: *Feras, non culpes, quod mutari non potest.* — ERASMUS, *Adagia*, II. 117 D: *Feras non culpes, quod vitari non potest.* — GREENE, VIII. 60: *Feras, non culpes, quod vitari non potes.* — CLARKE, 224 (*s.v.* Necessitas): *Feras non culpes quod vitare nequeas.* — FULLER, 200: What cannot be altered, must be born, not blamed. — *Polyglot* (Germ.), 175; (Port.) 290: What can't be cured must be endured.

**53** ***They that are BOUND must obey***

PETITE PALLACE, II. 46:

but, alas, they that are bound must obey; he must follow of force his general-captain.

HEYWOOD, 68: They that are bound must obey. — Same, *Promus*, 316, 961; DRAXE, 369, 194 (*s.v.* Bondage); *Ibid.*, 408, 1930 (*s.v.* Service); CLARKE, 283 (*s.v.* Servitus); DAVIES, 44, 152; FULLER, 182; KELLY, 343, 30 ("Men must bear those hardships to which they are bound, either by force, or compact."). — HOWELL, *English Proverbs*, 6: He that's bound must obey.

**54** ***The BOW long (always) bent breaks (wears out) at last***

EUPHUES, 26–27 (*Max. Yr. MS.*, 213):

Too much study doth intoxicate their brains . . . the bow the more it is bent and occupied the weaker it waxeth.

*Ibid.*, 99:

Is it not true which Seneca reporteth, that as too much bending breaketh the bow, so too much remission spoileth the mind?

*Ibid.*, 132:

We unbend the bow that we may the better bend him.

Publilius Syrus, 28: *Arcum intensio frangit, animum remissio.* — *Ibid.*, 70: *Intensus arcus nimium, facile rumpitur.* — See De Vocht, 162, 2, for examples from Erasmus, *Adagia* and *Similia.* — Heywood, 34: a bow long bent, at length must wear weak. — Delamouthe, 27: The bow always bent, cannot last without breaking. — Draxe, 406, 1825 (*s.v.* Recreation): A bow too much bent will be broken. — Clarke, 213 (*s.v.* Modus): A bow long bent, at last waxeth weak. — Düringsfeld, I. 255. — *Polyglot* (Dan.), 396: The bow may be bent until it breaks; (Dutch) 303: The bow must not always be bent; (Span.) 202: The bow that is always bent slackens or breaks.

## 55 *He would eat finer (better) BREAD than is made of wheat*

Euphues, 6:

> desire . . . to eat finer bread than is made of wheat, to wear finer cloth than is wrought of wool.

Mother Bombie, I. iii. 14:

> I am sure he hath no better bread than is made of wheat, nor worn finer cloth than is made of wool.

P. Faustus Andrelinus, *Eclogae*, II. 18 (*c.* 1491): *Triticeoque petit meliorem pane farinam.* — Heywood, 81: Like one of fond fancy so fine and so neat, That would have better bread than is made of wheat. — Draxe, 385, 881 (*s.v.* Gluttony): He would eat finer bread than is made of wheat. — Cervantes, *Don Quixote*, III. 76: No, no, let me for another's pleasure seek better bread than is made of wheat. — *Ibid.*, IV. 225: I seek not in other men's houses better bread than is made of wheat. — Ray (Ital.), 3: Would you have better bread than is made of wheat? — Fuller, 213: Would you eat finer bread than is made of wheat, or wear finer cloth than is made of wool? — *Polyglot* (French), 63: Do you want better bread than wheaten?

## 56 *You will BREAK (seek, find) a gap (brack) where the hedge is whole*

Euphues, 371:

> But wild horses break high hedges though they cannot leap over them.

Clarke, 80 (*s.v.* Culpandi): You'll break a gap where the hedge is whole. — Howell, *English Proverbs*, 16 (seek a brack); Ray, 151 (seek a brack); Fuller, 216 (find a gap). — Compare Howell, *English Proverbs*, 7: A

low hedge is easily leaped over. — *Ibid.*, 14: Where the hedge is lowest, all men do go over ("The poor oppressed"). — CODRINGTON, 137, 1287: Where the hedge is low, men soonest leap over.

**57** ***You BREAK my head and then give me a plaster***

EUPHUES, 307:

A plaster is a small amends for a broken head, a bad excuse will not purge an ill accuser.

HEYWOOD, 95: To break my head and give me a plaster. — FLORIO, *Second Fruites*, 134: You break my head and then give me a plaster. — JONSON, *The Case is Altered*, II. vii. 143: Break my head and then give me a plaster. — DRAXE, 380, 666 (*s.v.* Falsehood): He breaketh his head and giveth him a plaster. — CLARKE, 17 (*s.v.* Alibi diminutum): He broke my head and then gave me a plaster. — *Ibid.*, 81: To break a man's head and then give him a plaster. — SWIFT, *Pol. Conv.*, IX. 417: You break my head and give me a plaster. — *Polyglot* (Span.), 213: After breaking my head, you bring a plaster.

**58** ***No wonder if he BREAKS his head who stumbles twice over one stone***

EUPHUES, 301:

he that stumbleth twice at one stone is worthy to break his shins.

HOWELL, *Spanish Proverbs*, 12: Who stumbles twice at one stone deserves to have a broken face. — COLLINS, 305: He who stumbles twice over one stone, it is no wonder if he breaks his head. — *Polyglot* (Span.), 248: No wonder if he breaks his head who stumbles twice over one stone. — FULLER (84), HENDERSON (119), and HISLOP (151) repeat Lyly's euphuistic rewording of the Spanish proverb.

**59** ***No more difference than between a BROOM and a besom***

EUPHUES, 289:

No more difference than between a broom and a besom.

Not found in FULLER, or elsewhere.

**60** ***A new BROOM sweeps clean***

EUPHUES, 74:

Ah, well I wot that a new broom sweepeth clean.

Heywood, 54: The green new broom sweepeth clean. — Guazzo, *Civ. Conv.*, 174: like a new broom which sweepeth the house clean. — *Damon and Pithias*, 21: a new broom sweeps clean. — Drake, 398, 1194 (*s.v.* New): A new broom sweepeth clean. — Same, Clarke, 185 (*s.v.* Languor, vehementia); Howell, *English Proverbs*, 10. — Clarke, 25 (*s.v.* Amicitia): Though new brooms sweep clean, yet old friends still retain. — Kelly, 15, 85: A new besom sweeps clean ("Spoken of new servants, who are commonly very diligent; and new officers who are commonly very severe"). — *Polyglot* (Ital.), 100; (Germ.) 163; (Dutch) 335; (Dan.) 393. — Düringsfeld, II. 176.

## 61 *To be in a BROWN study*

Euphues, 65:

you are in some brown study.

Sapho and Phao, III. ii. 1:

What brown study art thou in Molus? no mirth? no life?

Greene, *Friar Bacon and Friar Bungay*, scene xv. 101: Why art thou in a brown study? — Same, Greene, X. 17; XI. 120; XIII. 96; XIV. 93. — *Looking Glass for London and England*, Collins' ed., I. 201: I was in a brown study about my mistress. — Swift, *Pol. Conv.*, IX. 390: You are in a brown study. — Grose (*s.v.* Brown Study): "Said of one absent, in a revery, or thoughtful."

## 62 *In time the savage BULL doth bear the yoke*

Euphues, 103:

But at the first the ox wieldeth not the yoke nor the colt the snaffle . . . yet time causeth the one to bend his neck, the other to open his mouth.

Ovid, *Ars Amatoria*, I. 471: *Tempore difficiles veniunt ad aratra juvenci: Tempore lenta pati frena docentur equi.* — *Ibid.*, II. 184: *Rustica paulatim taurus aratra subit.* — Watson, *Love Passion*, in his *Hecatompathia*, 83: In time the Bull is brought to wear the yoke. — Kyd, *Spanish Tragedy*, II. i. 3: In time the savage bull sustains the yoke. — Jonson, *A Tale of a Tub*, III. iv. 21 (p. 605): *Tempus edax* — In time the stately ox, — Good counsels lightly never come too late.

*Much Ado about Nothing*, I. i. 263: In time the savage bull doth bear the yoke.

**63** ***BURNT child dreadeth fire***

EUPHUES, 63:

Although I myself were never burnt, whereby I should dread the fire, yet the scorching of others in the flames of fancy warneth me to beware.

*Ibid.*, 111–112:

He that hath been burned knoweth the force of the fire, . . . he that hath endured the brunts of fancy knoweth best how to eschew the broils of affection.

*Ibid.*, 301:

A burnt child dreadeth the fire.

*Ibid.*, 393:

they that stand in dread of burning fly from the fire; and ought not they that would not be entangled with desire to refrain company?

*The Proverbs of Hendyng*, stanza 24 (Skeat, 121, 284): Brend child fur dredeth. — HEYWOOD, 55: Burnt child dreadeth fire. — CAMDEN, 294: Burnt child fire dreads. — Same, DRAXE, 379, 631 (*s.v.* Experience); FULLER, 162. — CLARKE, 109 (*s.v.* Ex eventu judicium): A burnt child will fear the fire. — DÜRINGSFELD, I. 531.

**64** ***As BUSY as a bee***

EUPHUES, 232:

As busy as a bee.

CHAUCER, *Canterbury Tales, Marchand's Tale*, Epilogue, 2422. — GREENE, V. 208. — SIDNEY, *Arcadia*, 94: Basilius as busy as a bee. — RAY, 185: As busy as a bee. — Compare DRAXE, 405, 1790 (*s.v.* Quickly): As quick as a bee; FULLER, 24: As brisk as a bee in a tar-pot.

**65** ***No BUTTER will cleave (stick) on my bread***

EUPHUES, 221:

no butter (will) cleave on the bread of a traveller.

HEYWOOD, 86: there will no butter cleave on my bread. — CAMDEN, 303:

No butter will stick on his bread. — Same, HAZLITT, 331. — HOWELL, *English Proverbs*, 4: There is no butter will stick on my bread. — HENDERSON, 11: Nae butter will stick to my bread.

**66** ***Who BUYS hath need of one hundred eyes; who sells hath enough of one***

EUPHUES, 264:

in marriage as market-folks tell me, the husband should have two eyes, and the wife but one.

HERBERT, 369: The buyer needs one hundred eyes, the seller not one. — Same, CODRINGTON, 130, 1094; HAZLITT, 538. — DÜRINGSFELD, I. 884: Who buys wants a hundred eyes, who sells need have but one. — Compare LEAN, IV. 169: Two eyes are not sufficient to choose a wife.

**67** ***After a CALM cometh a storm***

Cf. After a *storm* comes a calm

EUPHUES, 452:

feeling as it were new storms to arise after a pleasant calm.

PETITE PALLACE, II. 91 (*Max. Yr. MS.*, 133):

calm continueth not long without a storm.

*Philosopher's Banquet*, by W. B., 1614 (Hazlitt, 400): *Tempestas sequitur serenum.* — DRAXE, 371, 253 (*s.v.* Change): After a calm cometh a storm. — *Polyglot* (Ital.), 105: A calm portends a storm.

**68** ***The more CAMOMILE is trodden on the faster it grows***

EUPHUES, 27 (*Max. Yr. MS.*, 214):

though the camomile the more it is trodden and pressed down the more it spreadeth.

ENTERTAINMENTS AT COWDRAY, Bond ed., I. 426, 33:

True love which springs, though Fortune on it tread as camomile by pressing down doth grow.

PETITE PALLACE, I. 36:

as the herb camomile the more it is trodden down the more it spreadeth abroad, so virtue.

The source of this proverbial comparison which is frequent in the seventeenth century has not yet been traced. It *may* be connected with

one of Erasmus', *Similia*, I. 606 A, in which saffron is similarly compared: *Crocum gaudet calcari, premendoque melius provenit: unde juxta semitas, et fontes laetissimum est: Ita virtus adversis exercita rebus, laetius emicat.* — Delamouthe, 53, says of saffron in his proverbial collection of 1592: "The more saffron is trodden on the better it is." — Lean, I. 455: The camomile, the more it is trodden on the faster it grows.

*The First Part of Henry the Fourth*, II. iv. 441: for though the camomile, the more it is trodden on the faster it grows.

**69** ***I CAN but will not hurt you***

Euphues, 436:

Thinking no revenge more princely than to spare when she might spill [said of Queen Elizabeth].

Publilius Syrus, 94: *Nocere posse et nolle, laus amplissima est.* — Sidney, *Arcadia*, 246: but the more power he hath to hurt, the more admirable is his praise, that he will no hurt. — Webster, *Duchess of Malfy*, IV. i. 32: For I account it the honorablest revenge Where I may kill, to pardon. —Massinger, *Maid of Honour*, III. i (p. 340): You know in great minds, *Posse et nolle, nobile.* — Massinger, *Bashful Lover*, III. i (Coleridge ed., p. 405): 'tis truly noble, having power to punish, Nay, king like, to forbear it. — *Ibid.*, IV. iii: the heroic valour, That spared when it had power to kill. — Clarke, 324 (*s.v.* Ultio malefacti): I can, but will not hurt you: *Posse nolle, nobile.*

Compare *Love's Labour's Lost*, II. i. 56: The young Dumain, a well accomplished youth, Of all that virtue love for virtue lov'd: *Most power to do most harm, least knowing ill.*

**70** ***The CANKER soonest eats the fairest flowers*** (*roses*)

Cf. The *best* wits are soonest subject to love; The *caterpillar* (worm) eats the best fruits (trees); Freshest *colors* (flowers) soonest fade

Euphues, 211:

I see now that as the canker soonest entereth into the white rose, so corruption doth easiliest creep into the white head.

Petite Pallace, I. 28:

the canker which commonly breedeth in the fairest rose.

*Ibid.*, I. 116 (*Max. Yr. MS.*, 30):

for as in the fairest rose is soonest found a canker, so in fairest speech is falsehood and feigning rifest.

*Belvedére*, 221: As freshest flowers the canker soonest eats, So youthful heads are quickly caught by vice.

**71** ***A CANTERBURY tale***

EUPHUES, 240:

I cannot tell whether it be a Canterbury tale or a fable in Aesop.

GREENE, VI. 86: Whosoever, Samela, descanted of that love, told you a Canterbury tale. — JOSEPH TAYLOR, 31: "The frequent pilgrimages which in popish times were made to Canterbury, gave this ancient saying birth, by reason of the tedious stories which were told by pilgrims with design to divert each other as they walked along, and thereby lessen the fatigue of their journey." — GROSE (*s.v.* Canterbury Story): A long roundabout tale. — HAZLITT, 5: A Canterbury story.

**72** ***My CAP is better at ease than my head***

EUPHUES, 264:

for of all my apparel I would have my cap fit close.

*Ibid.*, 265:

But be sure always that your head be not higher than your hat.

*Ibid.*, 462:

so the one would take occasion to rub his head, sit his hat never so close.

HEYWOOD, 85: my cap is better at ease than my head. — Same, HOWELL, *English Proverbs*, 5. — DAVIES, 47, 257: Some cuckolds' caps have more ease than their head.

HEYWOOD, 66: That will sure make his hair grow through his hood. — Same, HOWELL, *English Proverbs*, 6.

**73** ***To be one's own CARVER***

EUPHUES, 37:

And in this point I mean not to be mine own carver.

*Ibid.*, 451:

In meats I love to carve where I like; and in marriage shall I be carved where I like not?

Mother Bombie, I. iii. 51–52:

neither father nor mother, kith nor kin, shall be her carver in a husband.

The earliest example in *N. E. D.* is from *Euphues.* The meaning of 'to be one's carver' is "to take or choose for oneself at one's own discretion." — Nashe, IV. 277 (note on II. 257, 32) gives an example from Middleton, *Spanish Gipsy*, IV. ii. 10.

*Richard the Second*, II. iii. 144: Be his own carver, and cut out his way. — *Hamlet*, I. iii. 20: He may not, as unvalued persons do, carve for himself.

### 74 *The CASE (grief) is light where counsel (reason) can take place*

Euphues, 46:

the case is light where reason taketh place.

Campaspe, II. ii. 77:

my case were light, Hephestion, and not worthy to be called love if reason were a remedy.

Mother Bombie, III. i. 13:

It is good counsel, fair sister, if the necessity of love could be relieved by counsel.

Love's Metamorphosis, V. iv. 12:

*Ceres.* You might have made me a counsel of your loves. *Mon.* Ay, madam, if love would admit counsel.

Petite Pallace, 1. 40:

The case is light where counsel can take place.

Fuller, 159: That grief is light which is capable of counsel. — Same, Hazlitt, 402.

### 75 *To CAST beyond the moon*

Euphues, 63:

Pardon me, Euphues, if in love I cast beyond the moon, which bringeth us women to endless moan.

*Ibid.*, 374:

But I will not cast beyond the moon, for that in all things I know there must be a mean.

Mother Bombie, II. ii. 6–7:

Without doubt Risio hath gone beyond himself, in casting beyond the moon.

Heywood, 11: Fear may cause a man to cast beyond the moon. — *Ibid.*, 207: He casteth beyond the moon. — *Wily Beguiled*, in Hazlitt's Dodsley, IX. 268 (Lean, III. 321). — Camden, 298: He casts beyond the moon, that hath pist in a nettle. — Draxe, 381, 699 (*s.v.* Fear): Fear causeth a man to cast beyond the moon. — T. Heywood, *A Woman Killed with Kindness* (Heywood, 412): But oh, I talk of things impossible And cast beyond the moon. — Compare Clarke, 154 (*s.v.* Inanis opera): Cast your cap at the moon. — *Ibid.*, 64 (*s.v.* Conjecturae): He casts beyond the moon. — Davies, 41, 12: Still Fucus casts beyond the moon. — Howell, *English Proverbs*, 7: He casts beyond the moon. — Nashe, note in volume IV on II. 182, 25, says, "A very frequent phrase for 'to be subtle or fanciful.'"

*Titus Andronicus*, IV. iii. 65: My lord, I aim a mile beyond the moon, Your letter is with Jupiter by this.

### 76 *A CASTLE (fortress, town) that parleys, and a woman that will hear, they will both yield*

Euphues, 318:

castles that come to parley and women that delight in courting are willing to yield.

*The Complaint of Scotland* (1549) (Hazlitt, 5): A castle that speaketh, and a woman that will hear, they will be gotten both. — Guazzo, *Civ. Conv.*, 139: Women who talk with men are like castles that come to parley (which) are commonly at the point to render. — Howell, *French Proverbs*, 5: The woman who hearkens, and the town which treats, the one will yield, the other will do. — Herbert, 389: A city that parleys is half gotten. — *Polyglot* (Ital.), 17: The castle that parleys soon surrenders.

### 77 *He seeks to CATCH a hare with a tabor*

Euphues, 23:

you shall as soon catch a hare with a tabor.

*Ibid.*, 311:

It is a mad hare that will be caught with a tabor.

*Richard the Redeles*, I. 58 (Skeat, 50, 124): Men myghtten as well have huntyd an hare with a tabre [See other examples given by Skeat.].

— Becon, iii. 58 (Lean, II. 777): To come as near as the hare covet to come nigh unto a tabret. — Heywood, 21: catch (or hunt for) a hare with a taber [See Farmer's *Word-List* to his edition of *Heywood's Proverbs*, *s.v.* Hare, for other examples.]. — Draxe, 365, 12 (*s.v.* Absurdities): He seeketh to catch a hare with a tabor. — Clarke, 147 (*s.v.* Impossibilia): You may catch a hare with a tabor as soon. — *Polyglot* (Dutch), 324: It is ill catching hares with drums. — Düringsfeld, I. 688: *Wenn das geschieht, so wird der Hase mit der Trommel gefangen.*

**78** ***I had not thought of CATCHING you when I fished for another***

Euphues, 396–397:

I had not thought to have catched you when I fished for another.

Fuller, 95 (same, Bohn, 410; Hazlitt, 238; Christy, I. 351): I had no thought of catching you, when I fished for another.

**79** ***The CATERPILLAR (worm) eats the best fruits (trees)***

Cf. The *best* wits are soonest subject to love; The *canker* soonest eats the fairest flowers (roses); Freshest *colors* (flowers) soonest fade

Euphues, 17:

the caterpillar cleaveth unto the ripest fruit.

Petite Pallace, I. 27:

you may be more fitly resembled to the caterpillar which cleaveth only to good fruit.

Florio, *Second Fruites*, 197: As worms eat the fruitfullest trees. — Düringsfeld, II. 328: *Die schönsten Äpfel sticht der Wurm am ersten.*

**80** ***The CAUSE taken away, the effect vanisheth***

Euphues, 393:

If love have the pangs which the passionate set down, why do they not abstain from the cause?

Petite Pallace, II. 62 (*Max. Yr. MS.*, 109):

the cause taken away, the effect vanisheth.

Alexander Montgomery, *The Cherrie and the Slaye* (1597), 98 (Lean, III. 445): Cut off the cause, the effect maun fail. — Cervantes, *Don Quixote*, IV. 227: the cause being removed, the sin will be saved. — Porter, *Two Angry Women of Abington*, XIV. 141–142: Phisickes first rule is this, as I have learned, Kill the effect by cutting off the cause.

## 81 *Sine CERERE et Baccho friget Venus*

Euphues, 288:

(Wine is) the only sauce that Bacchus gave Ceres when he fell in love.

Mother Bombie, II. v. 51:

He boldly rapped it out, *Sine Cerere et Baccho friget Venus*, without wine and sugar his veins would wax cold.

Love's Metamorphosis, V. i. 45:

You shall present in honour of my mother Venus, grapes and wheat; for *Sine Cerere et Baccho friget Venus.*

Croll, 288, note 5, points out that "Lyly's authority for a wooing of Ceres by Bacchus is not apparent." This may be an allusion to the proverb given by Erasmus, *Adagia*, II. 521 F: *Sine Cerere et Baccho friget Venus* ("*Cibus enim et potus irritamenta sunt libidinis.*"). — It is found in Terence, *Eunuchus*, IV. 5, 6 (*Liber* for *Bacchus*); and in Cicero, *De Natura Deorum*, II. 23, 60.

## 82 *Nothing more CERTAIN than death, and nothing more uncertain than the hour of death*

Euphues, 310:

Nothing mo e certain than that thou wilt love and nothing more uncertain than when.

Zupitza, 264, 115: No man knows when he shall die, although he knows that he must die [See here parallels, including Chaucer, *Canterbury Tales, Clerk's Tale*, E 124 ff.]. — *Wit's Commonwealth* (*Second Part*), 207: There is nothing more certain than death nor anything more uncertain than the hour of death. — Greene, VIII. 125: Nothing more certain than to die, nor nothing more uncertain than the hour of death.

*Julius Caesar*, III. i. 98–100: Fates, we will know your pleasures. That we shall die, we know; 'tis but the time And drawing days out, that men stand upon.

**83** ***The CHAMELEON lives on air (changes color)***

EUPHUES, 24 (*Max. Yr. MS.*, 205):

the chameleon though he have most guts draweth least breath.

ENDIMION, III. iv. 129:

Love is a chameleon which draweth nothing into the mouth but air, and nourisheth nothing in the body but lungs.

PETITE PALLACE, I. 50:

the chameleon changeth himself into the colour and hue of everything he doth view.

ERASMUS, *Similia*, I. 617 A: *Chamaeleon maximum habet pulmonem, et nihil aliud intus.* — Pliny, *Nat. Hist.*, XI. 188. — CROLL, 24, note 2, thinks that Lyly may have "merely misread Pliny, or (his more likely source) Erasmus." — DE VOCHT, 178–179. — ERASMUS, *Similia*, I. 565 A: *Chamaeleon omnem imitatur colorem praeterquam album.* — The passage quoted above from *Endimion* is repeated in *Wit's Commonwealth* (*First Part*), 1674 ed., 18, *s.v.* Love.

*The Third Part of Henry the Sixth*, III. ii. 191: I can add colours to the chameleon. — *The Two Gentlemen of Verona*, II. i. 178: Though the chameleon Love can feed on the air. — *Ibid.*, II. iv. 23: *Silvia.* Do you change colour? — *Valentine.* Give him leave, Madam; he is a kind of chameleon. — *Thurio.* That hath more mind to feed on your blood than live in your air. — *Hamlet*, III. ii. 98: Of the chameleon's dish; I eat air, promise-cramm'd.

**84** ***There is CHANGE of all things***

PETITE PALLACE, II. 113 (*Max. Yr. MS.*, 145):

But what perpetuity is to be looked for in mortal pretences?

*Ibid.*, II. 137 (*Max. Yr. MS.*, 157):

For no man is so surely settled in any estate, but that fortune may frame alteration.

ERASMUS, *Adagia*, II. 286 A: *Omnium rerum vicissitudo est.* — KISSEL, *Das Sprichwort bei Lyndesay*, 2, 5 and 6. — HAECKEL, *Das Sprichwort bei Chaucer*, 5, 16: Fortune is chaungable. — WALZ, *Das Sprichwort bei Gower*, 67, 211. — WITHALS, 543: Everything is subject to change. *Omnium rerum vicissitudo est.* — DRAXE, 370, 249 (*s.v.* Change): There

is change of all things. — *Ibid.*, 370, 250: Nothing continueth long in one estate. — *Ibid.*, 397, 1430 (*s.v.* Mortality): All worldly things are transitory. — DÜRINGSFELD, I. 611.

**85** ***It is wise to CHANGE one thing for another thing that is better***

EUPHUES, 41:

although I loved Philautus for his good properties, yet seeing Euphues to excel him I ought by nature to like him better.

PETITE PALLACE, I. 127:

who is so foolish that will not be content to change for the better?

*The Two Gentlemen of Verona*, II. vi. 12: And he wants wit that wants resolved will To learn his wit to exchange the bad for better.

In each of the three examples cited this apparently proverbial thought is used as an argument to justify a change in the speaker's affections.

**86** ***You are no CHANGELING***

EUPHUES, 129:

I perceive that in Athens there be no changelings.

SWIFT, *Pol. Conv.*, IX. 38: I see you are no changeling.

**87** ***If not CHASTELY, yet charily***

PETITE PALLACE, I. 32:

Do not some men say that women always live chastely enough, so that they live charily enough?

CASTIGLIONE, *The Courtier*, 231: Of men who put on exterior of holiness, but practise unholy life: that saith: *Si non caste, tamen caute.* — GREENE, V. 209: Offences are not measured by the proportion but by the secrecy: *Si non caste, tamen caute:* if not chastely, yet charily. — *Ibid.*, VIII. 87: sins unseen are half pardoned; and love requires not chastity, but that her soldiers be chary. — *Ibid.*, III. 19; VI. 188; VIII. 82 and 148; IX. 167 and 323; XIII. 229. — MARSTON, *Malcontent*, IV. i. 8: O beauties, look to your busk-points; if not chastely, yet charily. — BAKER, *Theatrum Redivivum* (1662), 54: Heathens, as little caring in such things to seem, as to be; but this is not the case of christians, who though never so irregular, will yet observe this rule: *Si non caste, tamen caute*, If not chastely, yet charily. — COLLINS, 388:

If you are not chaste, be cautious. — *Polyglot* (Span.), 227: The most cautious pass for the most chaste.

*Othello*, III. iii. 203: Their best conscience, Is not to leave't undone, but keep't unknown.

**88** ***CHERRIES and news fall price soonest***

EUPHUES, 8:

Cherries be fulsome when they be through ripe, because they be plenty, and books be stale when they be printed in that they be common.

*Promus*, 129, 149: Cherries and news fall price soonest.

**89** ***You count your CHICKENS before they be hatched***

EUPHUES, 399:

the good housewife in Naples who took thought to bring forth her chickens before she had hens to lay eggs.

GOSSON, *Ephemerides of Phialo* (1579), 19 a: To count one's chickens before they be hatched. — DRAXE, 406, 1817 (*s.v.* Rare, or scarce): He counteth his chickens before they be hatched. — Same, with 'you' for 'he,' CLARKE, 294 (*s.v.* Spes frustrata); HOWELL, *English Proverbs*, 8. — DÜRINGSFELD, I. 333.

**90** ***A young CHILD like new wax easily receives any form***

EUPHUES, 14 (*Max. Yr. MS.*, 188):

Did they not remember that which no man ought to forget, that the tender youth of a child is like the tempering of new wax apt to receive any form?

*Ibid.*, 42:

And as the soft wax receiveth whatsoever print be in the seal and showeth no other impression, so the tender babe, being sealed with the father's gifts, representeth his image most lively.

ERASMUS, *Similia*, I. 573 B: *Ut molli materiae facile sigillum imprimitur, si durescat, non item: Ita puerorum ingenia facile quamvis recipiant disciplinam: sin aetate durescant, non item.* — DRAXE, 377, 562 (*s.v.* Education): As children are used in youth, such will they be in old age.

**91** *The greatest* CLERKS *are not the wisest men*

EUPHUES, 217:

whereby the old saw is verified that the greatest clerks are not the wisest men.

PETITE PALLACE, II. 149:

I perceive now that saying is true, that the greatest clerks are not the wisest men.

CHAUCER, *Canterbury Tales, Miller's Tale* (Heywood, 345, *s.v.* Clerks): Now I here wel, it is treue that I long syth have redde and herde, that the best clerkes ben not the wysest men. — HEYWOOD, 67: The greatest clerks are not the wisest men. — Same, GREENE, *James the Fourth*, III. ii. 63: CHAPMAN, *Caesar and Pompey*, II. i. 106. — CROLL, 217, note 3, gives other examples.

**92** *To kindle (blow at)* COALS *(fire, flame) in hope to quench them (it)*

EUPHUES, 230:

seeing thou didst put me in the mind to think of it, whereby thou seemest to blow the coal which thou wouldest quench.

*Ibid.*, 255:

thus began to kindle the flame which I should rather have quenched.

PETITE PALLACE, I. 150:

I would somewhat say, but . . . I should rather kindle new coals in you than quench old flames.

MASSINGER, *The Fatal Dowry*, II. ii (p. 117): Thou dost but blow the fire, That flames too much already. — CROLL, 230, note 1.

*Coriolanus*, III. i. 197: This is the way to kindle, not to quench. — *Pericles*, I. iv. 4: That were to blow at fire in hope to quench it.

**93** *The young* COCK *croweth as he the old heareth*

EUPHUES, 351–352:

a very ill cock that will not crow before he be old.

HAZLITT, 265, notes that this "is from *Euphues and his England*." I have been unable to find in what older collection of proverbs Hazlitt found this line from *Euphues*. — Compare HEYWOOD, 23: The young cock croweth as he the old heareth.

**94** *A COLE-PROPHET (cold-prophet)*

EUPHUES, 63:

You may, Gentleman, account me for a cold-prophet, thus hastily to divine of your disposition.

HEYWOOD, 21: Ye play cole-prophet, quoth I, who taketh in hand To know his answer before he do his errand. — HEYWOOD, 293, 89: Thy prophesy poisonly to the prick goeth: Cole-prophet and cole-poison thou art like. — *N. E. D.*, *s.v.* Cole-prophet, gives the meaning as "one who pretends, by magic or occult means, to predict the future, tell fortunes, etc."; and quotes as the earliest example a passage from MORE, *Confutacyon of Tyndale's Answere*, 1532, *Works*, 707, 1.

**95** *A COLE-WORT twice sodden*

EUPHUES, 375–376:

Which I must omit lest I set before you coleworts twice sodden, which will . . . offend your ears.

ERASMUS, *Adagia*, II. 196 D: *Crambe bis posita mors.* — OTTO, 96, 454. — GUAZZO, *Civ. Conv.*, 130: these second marriages have the taste of coleworts twice sodden. — FULLER, *Worthies*, II. 126: *Crambe bis cocta* . . . ("applicable to such who grate the ears of their auditors with ungrateful tautologies, of what is worthless in itself"). — FULLER, 16: A tale twice told is cabbage twice sod. — Same, BOHN, 301; HAZLITT, 41.

*Love's Labour's Lost*, IV. ii. 22: Twice-sod simplicity, *bis coctus!* O thou monster Ignorance, how deformed dost thou look!

**96** *A little COLOQUINTIDA (one ill, wicked weed; one crop of a turd) mars (spoils) a whole pot (a potful) of porridge (pottage)*

EUPHUES, 17:

one leaf of Coloquintida marreth and spoileth the whole pot of porridge.

HEYWOOD, 76: One crop of a turd marreth a pot of pottage. — CAMDEN, 303: One ill weed marreth a whole pot of pottage. — DRAXE, 381, 691 (*s.v.* Faults): A little coloquintida marreth a whole pot of pottage. — CLARKE, 216 (*s.v.* Morum contagio): One ill weed mars a whole pot of porridge. — HOWELL, *English Proverbs*, 9: One ill weed marreth a whole pot of pottage. — Same, CODRINGTON, 118, 763. — KELLY, 16, 90 (English): One ill weed will spoil a potful of pottage. — FULLER, 139: One wicked weed spoils a whole mess of porridge.

**97** ***It is a bad cloth that will take no COLOR***

**98** ***Black will take no other COLOR (hue)***

EUPHUES, 391–392:

I perceive, Camilla, that *be your cloth never so bad it will take some colour* . . . "Truly," quoth Camilla, "*my wool was black and therefore it could take no other colour*, and my cause good and therefore it could take no other colour."

*Ibid.*, 20 (*Max. Yr. MS.*, 200):

Do you not know that which all men do affirm and know, that black will take no other colour?

GALLATHEA, IV. i. 40:

It is a bad cloth that will take no colour.

PETITE PALLACE, II. 69 (*Max. Yr. MS.*, 110):

Good God, I see there is *no wool so coarse but it will take some colour* . . . No, sir knight, . . . this colour is so coarse that every man may see it, and *it is so black that it will take no other colour to cloud it.*

HEYWOOD, 92: But as folk have a saying, both old and true, In that they say: *black will take no other hue;* So may I say here, to my deep dolour, *It is a bad cloth that will take no colour.* — CLARKE, 269 (*s.v.* Pudor): It's a bad cloth that will take no color, i.e. blush. — *Ibid.*, 167 (*s.v.* Ingenii malicia): 'tis bad cloth will take no colour. — RAY, 80: It is a bad cloth indeed that will take no colour. — FULLER, 105: It is a bad cloth that will take no colour. — HENDERSON, 91: There's nae woo sae coarse but it will tak som colour.

PLINY, *Nat. Hist.*, VIII. 193: *Lanarum nigrae nullum colorem bibunt.* — CHAPMAN, *Widow's Tears*, II. i. 14: Black shall take no other hue. — CHAPMAN, *An Humourous Day's Mirth*, I. viii. 223: Black will bear no other hue. — CLARKE, 168 (*s.v.* Ingenii malicia): Black will take no other hue. — TORRIANO, 48, 11: Black takes no other colour. — RAY, 72: Black will take no other hue. — Same, FULLER, 35; HISLOP, 65.

*Titus Andronicus*, IV. ii. 99: Coal-black is better than another hue, In that it scorns to bear another hue.

**99** ***Freshest COLORS (flowers) soonest fade***

Cf. The *best* wits are soonest subject to love; The *canker* soonest eats the fairest flowers (roses); The *caterpillar* (worm) eats the best fruits (trees)

EUPHUES, 11:

The freshest colours soonest fade . . . Which appeareth well in this Euphues, whose wit being like wax apt to receive any impression . . . rashly ran into destruction.

PETITE PALLACE, I. 104 (*Max. Yr. MS.*, 27 [flowers]):

freshest colours soonest fade.

*Ibid.*, II. 2–3:

as the freshest colours soonest fade the hue, . . . (so) the finer wit he was endued withal, the sooner was he made thrall and subject to love.

ERASMUS, *Similia*, I. 606 A: *Ut in rerum natura quae spectatissime florent celerrime marcescunt, veluti rosae, lilia, violae, cum alia durent: Ita in hominum vita quae florentissima sunt, citissime vertuntur in diversum.* — HENDERSON, 108: Fairest flowers soonest fade. — HAZLITT, 419: The finest flower will soonest fade. (HAZLITT refers to a ballad printed about 1570 in *Ancient Ballads, etc.* [1867], 374.)

**100** ***A young child like a young COLT is better ruled with a gentle rein than with a sharp spur***

EUPHUES, 138:

the fairest jennet is ruled as well with the wand as the spur, the wildest child is as soon corrected with a word as with a weapon.

*Ibid.*, 171:

The jennet is broken as soon with a wand as with the spur, a gentleman as well allured with a word, as with a sword.

*Ibid.*, 312:

If this order had been observed in thy discourse . . . bearing as well a gentle rein as using a hard snaffle, thou mightest

have done more with the whisk of a wand than now thou canst with the prick of the spur.

*Ibid.*, 368:

riders handle their young colts who finding them wild and untractable bring them to a good pace with a gentle rein, not with a sharp spur.

ERASMUS, *Similia*, I. 578 A: *Qui equos recte alunt, eos docent parere freno: pueros qui volet instituere, primum assuefaciat ut dicto sint audientes.* — *Ibid.*, I. 564 A: *Qui equos domant, primum blandiuntur, ac mollissime tractant, ut assuescant freno: Sic populus lenitate subeundus.*

**101** ***The ragged COLT may prove a good horse***

EUPHUES, 225:

The old hermit, glad to see this ragged colt returned . . . thought not to add sour words.

HEYWOOD, 33: Of a ragged colt there cometh a good horse. — Same, CAMDEN, 303. — *Eastward Hoe*, V. v. 86: The ragged colt may prove a good horse. — Same, HOWELL, *English Proverbs*, 3 (make); KELLY, 48, 304 ("And so may an untoward slovenly boy prove a decent and useful man"). — CLARKE, 168 (*s.v.* Ingenii malicia et institutio): Many a ragged colt makes a good horse. — DÜRINGSFELD, I. 136.

**102** ***To have a COLT'S tooth in one's head***

EUPHUES, 11:

Followed unbridled affection most pleasant for his tooth.

*Ibid.*, 336:

I am now old, yet have I in my head a love-tooth.

*Ibid.*, 375:

That dainty tooth of thine must be pulled out, else thou wilt surfeit with desire.

*Ibid.*, 396:

I had not thought that as yet your colt's tooth stuck in your mouth, or that so old a truant in love could hitherto remember his lesson.

MIDAS, I. ii. 50:

All her teeth are as sweet as the sweet tooth of a calf.

Chaucer, *Canterbury Tales, Wife of Bath's Tale*, Prologue: And I was fourty, if I shal seye sooth; But yet I hadde alwey a coltes tooth. — Clarke, 174 (*s.v.* Intemperantia et libido): He hath a colt's tooth in his head. — — Ray, 154: To have a colt's tooth in one's head ("It is usually spoken of an old man that is wanton and petulant."). — Fuller, 66: He hath a colt's tooth in his old head.

*King John*, I. i. 213: Sweet, sweet, sweet poison for the age's tooth. — *All's Well That Ends Well*, II. iii. 47–48: I'll like a maid the better, whilst I have a tooth in my head. — *The Winter's Tale*, IV. iii. 7: Doth set my pugging tooth on edge. — *Henry the Eighth*, I. iii. 48: Your colt's tooth is not cast yet.

**103** ***To COME home by weeping-cross***

Euphues, 224:

> But the time will come when, coming home by weeping cross, thou shalt confess.

*Eastward Hoe*, IV. ii. 28: Since they have found their way back by weeping cross. — Howell, *English Proverbs*, 12: You are like to come by weeping cross. — Ray, 22: He that goeth out with often loss, at last comes home by weeping cross. — Kelly, 175, 381: He'll come home by weeping cross ("Signifies that such an one will not thrive in that trade, business, or office that they have taken in hand").

**104** ***To COME of the same egg***

Euphues, 176:

> She came of that egg with Castor.

*Ibid.*, 186:

> Did not Jupiter's egg bring forth as well Helen, a light huswife in earth, as Castor, a light star in heaven?

Erasmus, *Adagia*, II. 491 A: *Ovo prognatus eodem* ("*Fortassis simpliciter dictum est ab Horatio.*"). — *Promus*, 272, 765: He came of an egg. — Withals, 574: *Ovo prognatus eodem:* There went but a pair of shears betwixt them. — Clarke, 14 (*s.v.* Æqualitas): *Ovo prognatus eodem.*

**105** ***To COME to fetch fire***

Euphues, 57:

> Coming to Naples but to fetch fire, as the byword is.

Chaucer, *Troilus and Criseyde*, V. 484: Pandare answerde, 'be we comen

hider To fetchen fire and rennen hoom ayeyn?' — Ray, 160: To come to fetch fire. — Same, Ramsay, 381. — Kelly, 374, 122: You are come to fetch fire ("Spoken to them who make short visits"). — Swift, *Pol. Conv.*, IX. 382: Colonel, where are you going so soon? I hope you did not come to fetch fire.

**106** ***COME (hap, betide, befall) what come (hap, betide, befall) may***

Petite Pallace, I. 181:

let hap what hap will, thou hast promised to be mine.

Mother Bombie, II. iii. 13:

Come what will, I'll make a way.

Haeckel, *Das Sprichwort bei Chaucer*, 30 (*Troilus and Criseyde*, V. 750): But nathles, betide what betide. — Heywood, 44: Come what, come would. — Clarke, 122 (*s.v.* Fortuitus eventus): Come what come may. — Howell, *French Proverbs*, 6: Do what thou oughtest, and come what can come.

*The Second Part of Henry the Sixth*, III. ii. 402: befall what may befall. — — *The Taming of the Shrew*, IV. iv. 107: Hap what hap may, I'll roundly go. — *Love's Labour's Lost*, V. ii. 112: Cry'd via. We will do 't, come what will come. — *Ibid.*, V. ii. 880: befall what will befall. — *Macbeth*, I. iii. 146: Come what come may, Time and the hour runs through the roughest day. — *The First Part of Henry the Fourth*, I. ii. 162: Well, come what will, I'll tarry at home.

**107** ***Every COMMODITY has its discommodity***

Cf. The *earth* yields both food and poison

Petite Pallace, I. 76 (*Max. Yr. MS.*, 19):

How true do I try that saying that every commodity hath a discommodity annexed unto it!

Cf. Euphues, 93–94:

Achilles' spear could as well heal as hurt, the scorpion though he sting yet he stints the pain, though the herb Nerius poison the sheep yet is it a remedy to man against poison.

Guazzo, *Civ. Conv.*, 9: this saying, That every commodity bringeth with it a discommodity. — Draxe, 371. 271 (*s.v.* Commodity, or profit): Every commodity hath his discommodity. — Clarke, 59 (*s.v.* Commodum magno emptum): *Omnis commoditas sua fert incommoda secum.* —

KELLY, 312, 75: *Commoditas omnis sua fert incommoda.* — MELBANCKE, *Philotimus*, 33 (Lean, III. 455): Every commodity hath his discommodity.

*Wit's Commonwealth* (*Second Part*), 348: Achilles' spear could as well hurt as heal: so the scorpion as well sting, as he stints the pain; the herb Nerius as well poison the sheep, as it is a remedy to man against poison: so every commodity hath his discommodity, and every pleasure his pain, according to that proverbial verse, *Omnia commoditas sua fert incommoda secum.* (This is one of a large number of comparisons in this book that are borrowed from *Euphues*. In most of the instances there is no additional material, as in this case.)

## 108 *The more COMMON a good thing is the more commendable*

PETITE PALLACE, I. 89:

of good things I think the more common the more commendable.

*Ibid.*, II. 140 (*Max. Yr. MS.*, 162):

a good thing cannot be too much used, . . . the more common it is, the more commendable it is.

Cf. *Ibid.*, II. 140 (*Max. Yr. MS.*, 163):

neither is it possible to seek learning too much.

RAY, 45: *Bonum, quo communius eo melius.* — HARLAND AND WILKINSON, *Lancashire Legends*, 1873 (Lean, IV. 132): The more common the good, the better it is. — BECON, II. 129 (Lean, IV. 69): Of good things we can never have enough. — SWIFT, *Pol. Conv.*, IX, 413: we can't say a good thing too often.

*As You Like It*, IV. i. 123: Can one desire too much of a good thing?

## 109 *All things COMMON among friends*

EUPHUES, 31:

All things went in common between them [Philautus and Euphues].

ERASMUS, *Adagia*, II. 13 F: *Amicorum communia omnia.* — TAVERNER (Lean, III. 417): Amongst friends all things be common. — CLARKE, 26 (*s.v.* Amicitia): All things common among friends. *Amicorum omnia sunt communia.*

**110** ***Good COMPANY makes short miles***

EUPHUES, 183:

A pleasant companion is a bait on a journey.

*Ibid.*, 290:

Much talk there was in the way, which much shortened their way.

THE WOMAN IN THE MOON, IV. i. 282:

*Comes facetus est tanquam vehiculus in via?* A merry companion is as a wagon, for you shall be sure to ride though go afoot.

PUBLILIUS SYRUS, 38: *Comes facundus in via pro vehiculo est.* — *Promus*, 331, 1015: And pleasing talk beguiled the tedious way (Dryden's translation of Virgil, *Aeneid*, VIII. 305). — CLARKE, 291 (*s.v.* Societas): Good company is a good coach. — HAZLITT, 158: Good company makes short miles. — DÜRINGSFELD, I. 587.

*The Rape of Lucrece*, 791: As palmers' chat makes short their pilgrimage.

**111** ***COMPARISONS are odious***

EUPHUES, 52:

but lest comparisons should seem odious, chiefly where both the parties be without comparison, I will omit that.

MIDAS, IV. i. 9:

Comparisons cannot be odious, where the deities are equal.

PETITE PALLACE, I. 2:

comparisons are odious.

*Sentences for Children* (*Sententiae Pueriles*), 4, 30: *Comparatio omnis odiosa.* — CHAPMAN, *Sir Giles Goosecap*, IV. ii. 59: Comparisons are odious. . . . O ass, they be odorous. — T. HEYWOOD, *Woman Killed with Kindness*, I. ii. 22: Do you not know comparisons are odious? — HERBERT, 370: Comparisons are odious. — Same, FULLER, 40.

*Much Ado about Nothing*, III. v. 18: *Dogberry.* Comparisons are odorous.

**112** ***CONSCIENCE serves for a thousand witnesses***

EUPHUES, 153:

thine own conscience, which is unto thee a thousand witnesses.

Erasmus, *Adagia*, II. 394 D: *Conscientia mille testes.* — Florio, *First Fruites*, 33: Conscience serveth instead of a thousand witnesses. — Greene, XI. 200: A guilty conscience is a thousand witnesses. — *Three Ladies of London*, Hazlitt's Dodsley, VI. 366: I, Conscience, am a thousand witnesses. — Jonson, *Staple of News*, V. i (Everyman's ed., p. 417): Why, if thou hast a conscience, That is a thousand witnesses.

*Richard the Third*, V. ii. 17: Every man's conscience is a thousand men, To fight against this guilty homicide. — *Ibid.*, V. iii. 193: My conscience hath a thousand several tongues, And every tongue brings in a several tale, And every tale condemns me for a villain.

## 113 *CONSTANT dropping wears the stone*

Euphues, 66:

The soft drops of rain pierce the hard marble.

*Ibid.*, 115:

The little drops of rain pierce the hard marble.

*Ibid.*, 321:

Hard stones are pierced with soft drops.

Job xiv. 19: Little drops pierce the flint upon which they fall. — Otto, 156–157, 774: *Gutta cavat lapidem.* — Same, Clarke, 35 (*s.v.* Assiduitas). — Erasmus, *Adagia*, II. 782 E: *Assidua stilla saxum excavat* ("*Admonet, nihil esse tam durum, quod non emolliat; nihil tam arduum, quod non efficiat assiduitas.*"). — Erasmus, *Similia*, I. 573 A: *Ut stilla cavat assiduitate saxum, ut ferrum contractatione atteritur: Ita assiduitas etiam durissima vincit.* — Skeat, 10, 24; and Walz, *Das Sprichwort bei Gower*, 30, 86, give other examples. — Düringsfeld, II. 480.

*The Rape of Lucrece*, 560: Tears harden lust, though marble wear with raining. — *Ibid.*, 959: And waste huge stones with little water drops. — *The Third Part of Henry the Sixth*, III. i. 38: Her tears will pierce into a marble heart. — *Ibid.*, III. ii. 50: much rain wears the marble.

## 114 *CONSTANT only in inconstancy*

Euphues, 303:

wit shippeth [*or* shapeth] itself to every conceit being constant in nothing but inconstancy.

*Ibid.*, 421:

there is nothing in England more constant than the inconstancy of attire.

GALLATHEA, I. i. 19:

Fortune, constant in nothing but inconstancy, did change her copy, as the people their custom.

LOVE'S METAMORPHOSIS, I. ii. 5:

for in my affections shall there be no staidness but in unstaidness.

PAPPE WITH AN HATCHET, Bond ed., III. 408, 29:

Martin, of what calling so ever he be, can play nothing but the knave's part, *qui tantum constans in knavitate sua est.*

PETITE PALLACE, I. 128:

(women) are constant only in inconstancy.

OVID, *Tristia*, V. 8. 18: *Et tantum constans in levitate sua est* [of fortune]. — BROOKE, *Romeus and Juliet*, The Shakespeare Classics ed., 1908, 62: In nothing Fortune constant is save in unconstancy. — BARCKLEY, *The Felicitie of Man*, 170: as the Poet speaking of fortune truly sayth: *Et tantum constans in levitate sua est.* — SWIFT, *Essay upon the Faculties of the Mind* (Lean, II. 867): There is nothing in this world constant but inconstancy.

**115** ***Better wait on the COOK than the doctor***

EUPHUES, 209:

Let the cook be thy physic'an.

GREENE, *James the Fourth*, II. i. 194: My cook is your physician. — FERGUSON, 231: Better wait on the cook than the doctor. — Same, KELLY, 57, 11 ("Better have patience till your meat be ready, than, by eating it raw, or ill dress'd, to throw your self into diseases."); RAMSAY, 350. — DÜRINGSFELD, II. 49: *Lieber dem Wirth, als dem Apotheker.* — LEAN, III. 431: Better pay the butcher than the doctor. — A common modern form of the proverb is, "Better pay the cook than the doctor."

**116** ***Right (good) CORAL needs no coloring***

Cf. The fine *marble* needs no painting

EUPHUES, 6:

The right coral needeth no colouring.

GUAZZO, *Civ. Conv.* (George Pettie's translation in *Introduction*, 1): The right coral needeth no coloring. — FULLER, 60 (same, BOHN, 363; CHRISTY, I. 178): Good coral needs no coloring. — FULLER, 148 (same, BOHN,

480; HAZLITT, 371): Right coral calls for no colouring. — CASSELL, 874: True coral needs no painter.

**117** ***He has eaten his CORN in the blade***

EUPHUES, 25:

Preferring the green blade before the ripe ear of corn.

*Ibid.*, 346:

Corn is not to be gathered in the bud but in the ear.

DRAXE, 402, 1675 (*s.v.* Poor, or poverty): A poor man eateth his corn in the blade (Gallicè). — HOWELL, *French Proverbs* (*A Letter Composed of French Proverbs*, prefixed to *French Proverbs*), 1: You shall meet also there with debosh'd youngsters, who use to eat their corn in the green blade, and to burn their candles at both ends. — *Ibid.*, 1: He hath eaten his corn in the blade ("Spoken of a young unthrift"). — FULLER, 41: Corn is not to be gathered in the blade but the ear. — Same, BOHN, 339; HAZLITT, 121; and CHRISTY, I. 178. — *Polyglot* (French), 20: He has eaten his corn in the blade.

**118** ***COUNSEL (virtue) must be followed not praised***

EUPHUES, 371:

the counsel of a friend must be . . . followed, not praised.

MOTHER BOMBIE, II. iii. 26:

Virtue is not to be praised, but honored.

GUAZZO, *Civ. Conv.*, 132: this your rule is rather praised than practised. — FULLER, 42: Counsel must be followed, not praised. — Same, BOHN, 339; HAZLITT, 121; CHRISTY, I. 180. — HAZLITT, 361: Plain dealing is more praised than practised.

**119** ***A man's COUNTRY is where he does well***

**120** ***A valiant (wise) man esteemeth every place to be his own COUNTRY***

EUPHUES, 173:

whereby he noted that every place was a country to a wise man and all parts a palace to a quiet mind.

*Ibid.*, 175:

the wise man liveth as well in a far country as in his own home.

*Ibid.*, 175:

to a wise man all lands are as fertile as his own inheritance.

Mother Bombie, III. iv. 5–8:

*Half.* I care not, *Omnem solum forti patria,* I can live in Christendom as well as in Kent. — *Lucio.* And I'll sing *Patria ubicunque bene;* every house is my home, where I may staunch my hunger.

Petite Pallace, I. 39–40:

For mine own part it maketh no matter, for another country is as good for me as this, and I count any place my country where I may live well and wealthily.

Erasmus, *Adagia*, II. 481 C: *Patria est ubicunque est bene.* — *Damon and Pithias*, 32: I say, *Omne solum forti patria*, a wise man may live everywhere. — *Volpone*, II. i. 1: To a wise man all the world's his soil. — *Knight of the Burning Pestle*, V. ii. 77: To a resolved mind his home is everywhere. — *Malcontent*, V. v. 21: Go to; in banishment thy husband dies. — He ever is at home that's ever wise. — *Sophonisba*, Bullen ed., II. 282: A just man's country Jove makes every where. — Massinger, *The Picture*, II. ii (Coleridge ed., 222): If it be true, Dread sir, as 'tis affirm'd, that every soil Where he is well, is to a valiant man His natural country, reason may assure me I should fix here. — Clarke, 121 (*s.v.* Fortitudo): A good heart may do well any where; *Omne solum forti patria est.* — *Ibid.*, 265: A man's country is where he does well: *Patria est ubicunque bene est.* — Chapman, *The Ball*, V. i. 22: All countries to a wise man are his own. — Codrington, 93, 69: A valiant man esteemeth every place to be his own country.

*Richard the Second*, I. iii. 275: All places that the eye of Heaven visits Are to a wise man ports and happy havens.

### 121 *One of the* COURT *but none of the council* (*counsel*)

Euphues, 363:

But how he employed it he shall himself utter for that I am neither of his counsel nor court.

Heywood, 43: I am neither of court nor of counsel made. — *Damon and Pithias*, 48: I am of the court, indeed, but none of the council. — Jonson, *A Tale of a Tub*, II. i (p. 595): But most I muse at, is, that I, being none o' the court, am sent for thither by the council. — Clarke, 72 (*s.v.* Contemptus): One of the court but none of the council. — Henderson, 101: Ane o' the court, but nane o' the council. — Same, Hislop, 34; Ramsay, 346.

**122** ***He that lives in COURT dies upon straw***

EUPHUES, 170:

It is an old saying, that whoso liveth in the court shall die in the straw.

FLORIO, *First Fruites*, 147: He that lives in court, dies upon straw. — *Idem*, *Second Fruites*, 29: He that lives in the court, dieth in a straw-bed. — *Book of Merry Riddles*, Halliwell reprint, 100, 91: He that liveth in court, dieth upon straw. — HOWELL, *Italian Proverbs*, 11: Who lives at court dieth upon straw. — TORRIANO, 54, 26: Who lives on the Court, dies on the straw. — LEAN, IV. 196: *Chi vive a Corte more a paiaro* (1530).

**123** ***Who bulls the COW must keep the calf***

EUPHUES, 399:

And to muse who should father my first child were to doubt when the cow is mine who should own the calf.

CHAPMAN, *May Day*, III. iii. 141: When my bull leaps your cow, is not the calf yours? — HOWELL, *English Proverbs*, *Introduction:* In our Common Law there are some Proverbs that carry a kind of authority with them, as that which began in Henry the Fourth's time, He that bulls the cow must keep the calf. — *Ibid.*, 2: Who bulls the cow, must keep the calf ("a lawyer proverb"). — Same, FULLER, 208. — LEAN, III. 487. — W. P. MUSTARD, *Modern Language Notes*, 33. 341, refers to Bebel, *Proverbia Germanica*, pp. 49, 283.

*King John*, I. i. 123: In sooth, good friend, your father might have kept This calf, bred from his cow, from all the world.

**124** ***As the CRAB swims always against the stream, so wit always strives against wisdom***

Cf. To *strive* against the stream

EUPHUES, 43:

Too true it is, that as the sea-crab swimmeth always against the stream, so wit always striveth against wisdom.

CAMPASPE, III. v. 35:

Yes, yes, Apelles, thou mayest swim against the stream with the crab.

*Wit's Commonwealth* (*First Part*), 36: As the sea-crab swimmeth always against the stream, so doth wit always against wisdom [attributed here

to Pythagoras]. — *Belvedére*, 52: As sea-crabs use to swim against the stream, so wit with wisdom always will contend [In both of these instances *Euphues* may be the source.]. — Lodge, *Rosalynde*, 139: swimming against the stream with the crab. — Croll, 43, note 4.

**125** ***Plant the CRAB-TREE where you will, it will never bear pippins (apples)***

Euphues, 20:

Plant and transplant the crab-tree where and whensoever it please you and it will never bear sweet apples.

Fuller, 142 (same Bohn, 474; Hazlitt, 361; Christy, I. 129; Düringsfeld, I. 298 [as found in Hazlitt]): Plant the crab-tree where you will, it will never bear pippins.

**126** ***No man is his CRAFT'S master the first day***

Euphues, 271:

Apelles was no good painter the first day.

J. Baret, *Alvearie* (Lean, IV. 73): One day is not sufficient to attain to learning. — Clarke, 35 (*s.v.* Assiduitas): No man is his craft's master the first day: *Nemo nascitur artifex.* — Howell, *Italian Proverbs*, 6: No man is born a master in any trade. — Torriano, 146: No man is born a master. — Fuller, 132: No man his craft's master the first day. — Same, Kelly, 26, 155 ("An excuse for them who do not so well at first, as it is hoped they will do afterward"). — Fuller, 29: Apelles was not a master-painter the first day. — Same, Bohn, 314; Hazlitt, 64. — Düringsfeld, II. 91: *Kein Meister wird geboren.*

**127** ***The CRANE holds a stone in its mouth (foot) to preserve silence (to avoid sleep)***

Euphues, 195:

What I have done was only to keep myself from sleep, as the crane doth the stone in her feet; and I would also, with the same crane, I had been silent holding a stone in my mouth.

*Ibid.*, 400:

having always a stone in their mouth which the cranes use when they fly over mountains lest they make a noise.

Erasmus, *Adagia*, II. 861 D: *Grues lapidem deglutientes* ("*Excubias habent*

*nocturnis temporibus lapillum pede sustinentes, qui lassatis somno decidens indiligentiam sono coarguat.*" — PLINY, X. 59.). — *Similia*, I. 570 E: *Grues cum ex Cilicia devolant, lapillos in os sumunt, atque ita Taurum montem aquilis plenum tuto transvolant, idque noctu, ne vox prodat: Ita tutissimum ubique silentium.* — WILSON, *Arte of Rhetorique*, 191: Cranes in the night have their watch . . . The watch for his safeguard, and because he would not sleep, holdeth a stone in his foot, the which falleth from him, when he beginneth to wax heavy, and so keepeth himself still waking. — CROLL, 195, note 4.

**128** ***To cry CREEK (creak)***

EUPHUES, 92:

yet Euphues is content to be craven and cry creak.

*Damon and Pithias*, 68: you will cry creek. — HOLINSHED, *Chronicles*, 1807–1808 ed., VI. 52: Vescie turning his great boast to small roast, began to cry creak, and secretly sailed into France. — NASHE, III. 34, 6: whose cart hath cried creak under them. — WITHALS, 575: To turn tail, to cry creak. — Same, CLARKE, 54 (*s.v.* Carpens seipsum). — DRAXE, 422, 2522 (*s.v.* Yielding): He crieth creek.

**129** ***In CRETE one must learn to lie***

EUPHUES, 13:

If I be in Crete I can lie, if in Greece I can shift, if in Italy I can court it.

*Ibid.*, 128:

I think [there was] never more lying in Crete.

*Ibid.*, 218:

If I met with one of Crete, I was ready to lie with him for the whetstone.

ERASMUS, *Adagia*, II. 81 F: *Cretiza cum Cretensi* ("*id est, adversus mendacem mendaciis utere*"). — *Damon and Pithias*, 62: *Cretizo cum Cretense.* — GREENE, *Mourning Garment*, IX. 136: In Crete thou must learn to lie, in Paphos to be a lover, in Greece a dissembler. — OTTO, 98, 463.

**130** ***CROCODILE tears***

EUPHUES, 60:

the crocodile shroudeth greatest treason under most pitiful tears.

Erasmus, *Adagia*, II. 543 A: *Crocidili lachrymae . . .* (*"Sunt qui scribant Crocodilum conspecto procul homine, lachrymas emittere, atque eundem mox devorare."*).

**131** ***Timely (early, soon) CROOKS (bows) the tree that a good cammock will be***

Euphues, 26 (*Max. Yr. MS.*, 212):
The cammock the more it is bowed the better it serveth.

*Ibid.*, 217:
crooked trees prove good cammocks.

Sapho and Phao, II. iv. 108:
Cammocks must be bowed with sleight, not strength.

Mother Bombie, I. iii. 108:
in the end by bowing us, make us as crooked as a cammock.

Endimion, III. i. 36–37:
But timely, Madam, crooks that tree that will be a cammock.

Poems, Bond ed., III. 450, 15:
full hard it is a cammock straight to make.

Barclay, *The Myrrour of Good Manners* (1510) (quoted in *N. E. D.*): Soon crooketh the same tree that good cammock will be. As a common proverb in youth I heard this said. — *Mirrour for Magistrates* (1559), I. 87 (Lean, III. 469): Full hard it is a cammock straight to make. — Heywood, 94: Timely crooketh the tree, that will a good cammock be. — Same, *Promus*, 217, 500. — Draxe, 368, 127 (*s.v.* Beginning): Early boweth the tree that will a good cammock be. — Clarke, 167 (*s.v.* Ingenii malicia): Timely crook'd is the tree, that good camb ill will be. — Hislop, 84: Early crooks the tree, that good cammock should be.

**132** ***He will say the CROW is white***

Cf. To cast a *white* upon black

Euphues, 352:
I would swear the crow were white, if thou shouldst but say it.

Heywood, 69; 203: As good then to say, the crow is white. — Guazzo, *Civ. Conv.*, 199: (At your command) I will believe that black is white. — Howell, *English Proverbs*, 6: He will say the crow is white. — Com-

pare Erasmus, *Adagia*, II. 429 A: *Corvo quoque rarior albo;* and II. 1105 D: *Corvus albus.* — *Idem, Familiar Colloquies*, 226: Is it not a strange sight to see a white crow? — Gosson, *Schoole of Abuse*, 30: for any chaste liver to haunt them was a black swan and a white crow. — Clarke, 271 (*s.v.* Raritas): A white raven. *Corvus albus.*

**133** ***Past CURE past care***

Cf. Things *past* may be repented but not recalled; What cannot be altered, must be *borne*, not blamed

Petite Pallace, I. 6:

*Principiis obsta, sero medicina paratur,*
*Cum mala per longas convaluere moras.*
— Ovid, *Remedia Amoris*, 91–92

*Ibid.*, I. 108:

in vain it is to complain when care is without cure.

Mother Bombie, II. i. 98:

so then this is the verse as I point it, *Cum mala per longas invaluere moras.*

Greene, *Mamillia*, II. 154: rather remember the old proverb, not so common as true: past cure past care, without remedy, without remembrance. — *Idem, James the Fourth*, II. ii. 313–314: Content you, Madam; thus old Ovid sings, 'Tis foolish to bewail recureless things. — Webster, *Duchess of Malfy*, IV. i. 59: Hereafter you may wisely cease to grieve For that which cannot be recovered. — Draxe, 401, 1604 (*s.v.* Patience): We must not care for that, which cannot be remedied.

*Love's Labour's Lost*, V. ii. 28: for past cure is still past care. — *The First Part of Henry the Sixth*, III. iii. 3: Care is no cure, but rather corrosive, For things that are not to be remedied. — *Richard the Second*, II. iii. 171: Things past redress are now with me past care. — *Macbeth*, III. ii. 11: Things without remedy Should be without regard. — *Othello*, I. iii. 202: When remedies are past, the griefs are ended. — *The Winter's Tale*, III. ii. 223: What's gone and what's past help Should be past grief.

**134** ***To miss the CUSHION***

Euphues, 80:

Truly, Euphues, you have missed the cushion.

Heywood, 97: Ye have missed the cushion, for all your haste. — Croll, 80, note 3. — Lean, III. 304, gives examples.

**135** *CUT (quench) not the fire with a sword*

EUPHUES, 136:

Not to bring fire to a slaughter. (A mistranslation. See Croll's note.)

*Ibid.*, 298:

But why go I about to quench fire with a sword or with affection to mortify my love?

MIDAS, V. iii. 18:

thou wouldst quench fire with a sword.

SAPHO AND PHAO, II. iv. 110:

fire (is) to be quenched with dust, not with swords.

ERASMUS, *Adagia*, II. 17 C: *Ignem ne gladio fodito* ("*hoc est, Ira percitum ne lacessas; quin magis concedere convenit, et blandis verbis tumidum animum placare.*"). — GREENE, VII. 73, 6; VII. 165, 1: dost thou mean to quench fire with a sword; or to stop the wind with a feather? — GUAZZO, *Civ. Conv.*, 41: according to the proverb, Cut not the fire with the iron.

**136** *CUT your coat according to (after) your cloth*

EUPHUES, 413:

Cut thy coat according to thy cloth.

*Ibid.*, 461:

For thy attire not costly nor yet clownish, but cutting thy coat by thy cloth.

HEYWOOD, 20: Cut your coat after your cloth. — Same, CAMDEN, 294. — WITHALS, 1586 (Lean, III. 445); CLARKE, 128 (*s.v.* Frugalitas): Cut your coat according to your cloth. — Same, FULLER, 43. — DRAXE, 365, 1 (*s.v.* Ability or power): A man must cut his coat according to his cloth. — DÜRINGSFELD, II. 320. — LEAN, III. 445–446, has other examples.

**137** *The CYPRESS tree beareth a fair leaf but no fruit*

EUPHUES, 35 (*Max. Yr. MS.*, 229):

The cypress tree beareth a fair leaf but no fruit.

LOVE'S METAMORPHOSIS, I. ii. 10:

Mine (is) all of cypress leaves, which are broadest and beautifullest, yet beareth the least fruit.

Guazzo, *Civ. Conv.*, 123: (women) desiring for husbands, those who like cypress trees are high and fair, but bear no fruit. — Florio, *Second Fruites*, 191: A beautiful woman is a cypress tree, whence no fruits be. — Greene, V. 222: Her words may be compared to cypress trees that are great and tall but bear no fruit worth anything. — *Wit's Commonwealth* (*First Part*), 1674 ed., 56 (*s.v.* Eloquence): Unprofitable eloquence is like cypress trees which are great and tall, but bear no fruit.

**138** ***DANGER and delight grow both upon one stalk (stock)***

Cf. *Forbidden* fruit is sweet

Euphues, 206:

Danger and delight grow both upon one stalk.

Fuller, 43 (same, Christy, I. 208. Hazlitt, 125, and Bohn, 342, omit 'both.'): Danger and delight grow both upon one *stock*.

**139** ***The more DANGER, the more honor***

Petite Pallace, I. 25:

The more hard the fight is, the more haughty is the conquest.

*Ibid.*, I. 79:

Things the more hard the more haughty, high and heavenly.

*Ibid.*, I. 142 (*Max. Yr. MS.*, 54):

glory must be gotten through depth of danger.

Beaumont and Fletcher, *Rule a Wife and Have a Wife*, IV. i: For I remember your old Roman axiom, The more the danger, still the more the honour. — *Idem*, *Double Marriage*, III. iii: The more danger, still the more honour, brother. — *Ibid.*, IV. i: Common attempts are fit for common men; The rare, the rarest spirits. — *Idem*, *The Loyal Subject*, III. ii: Great things, through greatest hazards are achieved still, And then they shine. — Richard Flecknoe, *Epigrams*, p. 3, 1671 (Lean, IV. 125): The greater danger, greater honour still. — Ray, 117: The more danger, the more honour. — Same, Fuller, 170; Hazlitt, 430; Christy, I. 515.

**140** ***One may see DAY at a little hole***

Euphues, 300:

I can see day at a little hole.

Heywood, 26: I see day at this little hole. — Camden, 303: One may see day at a little hole. — Same, Ray, 84; Fuller, 138. — Draxe, 384, 858 (*s.v.* Guessing or conjectures): A man may see day through a little

hole. — Clarke, 171 (*s.v.* Initium laudatum); and 236 (*s.v.* Ominandi): One may see day at a little hole. *Non raro parva magnarum rerum sunt indicia.* — Codrington, 100, 259: Day and truth may be discerned at a little hole. — Kelly, 84, 3: Day light will peep through a little hole ("A little indication may discover a great design"). — Ramsay, 351: Daylight will peep through a sma' hole. — Lean, IV. 204, gives a number of illustrations. — Jonson, *A Tale of a Tub*, I. i (p. 575): *Tub.* Open your t'other eye, And view if it be day. — *Hilts.* Che can spy that At's little hole as another, through a millstone.

*Love's Labour's Lost*, V. ii. 732: I have seen the day of wrong through the little hole of discretion.

**141** ***The longest DAY must have an end (its evening)***

Euphues, 231:

The longest summer's day hath his evening.

Greene, V. 129, 12: The longest summer's day hath his evening. — Clarke, 214 (*s.v.* Mori): The longest day must have an end. — Same, Ray, 84; Fuller, 169; Kelly, 337, 294 ("Spoken when men now in power oppress us, signifying that there may be a turn"); Henderson, 89; Hislop, 283. — Howell, *French Proverbs*, 7: No day so long but will have his evening. — Torriano, 146, 12: Every morning hath its evening. — *Polyglot* (Ital.), 26, and 132. — Düringsfeld, II. 423.

**142** ***No DAY without a line***

Euphues, 141:

Follow Apelles, that cunning and wise painter, which would let no day pass over his head without a line, without some labour.

Erasmus, *Adagia*, II. 156 A: *Nullam hodie lineam duxi.* — *Idem, Similia*, I. 601 D: *Apelles pictor queri solitus est, perisse diem in quo non duxisset lineam.* — Pliny, *Nat. Hist.*, XXXV. 84.

**143** ***An honorable DEATH is better than a shameful life***

Euphues, 409:

for better it were to die with grief than live with shame.

Gallathea, I. i. 73–74:

An honourable death is to be preferred before an infamous life.

*Ibid.*, V. ii. 62–63:

Had it not been better for thee to have died with fame, than to live with dishonour?

Midas, IV. i. 168:

Had it not been better for thee to have perished by a golden death, than now to lead a beastly life?

Petite Pallace, I. 35:

Is not an honourable death to be preferred before an infamous life?

*Ibid.*, I. 164:

for an honourable death is always to be preferred before an infamous life.

Publilius Syrus, 62:. *Honestam mortem vitae turpi praefero.* — Skeat, 26, 62: Death is better than shameful life. — Barckley, *Felicitie of Man*, 299: to prefer an honest death before a shameful life. — *Changeling*, V. iii. 150: 'tis time to die when 'tis a shame to live. — Clarke, 323 (*s.v.* Vita hominis misera et brevis): Either live or die with honour. *Aut mors, aut vita decora.* — Lean, III. 432.

**144** ***He that once DECEIVES is ever suspected***

Euphues, 40:

Well doth he know . . . that she that hath been faithless to one will never be faithful to any.

*Ibid.*, 75:

How canst thou assure thyself that she will be faithful to thee which hath been faithless to me?

Petite Pallace, II. 23:

Can he think to find me faithful towards him, that am faithless to mine own father?

Publilius Syrus, 36: *Cave illum semper, qui tibi imposuit semel.* — Herbert, 370: He that once deceives is ever suspected. — Lean, III. 463: False with one can be false with all.

*The Second Part of Henry the Fourth*, III. i. 88–90: King Richard might create a perfect guess That great Northumberland, then false to him,

Would of that seed grow to a greater falseness. — *Othello*, I. iii. 293: Look to her, Moor, if thou hast eyes to see: She has deceived her father, and may thee.

**145** *DELAYS are (breed) perilous (dangers)*

EUPHUES, 49:

delays breed dangers, nothing so perilous as procrastination.

*Ibid.*, 68:

Yet knowing that delays bring danger.

*Ibid.*, 373:

delays are perilous.

PETITE PALLACE, I. 80 (*Max. Yr. MS.*, 21):

perceiving that delay bred danger.

DRAXE, 375, 470 (*s.v.* Delay): Delay is dangerous. — SKEAT, 74, 179. — LEAN, III. 447. — Compare *Anatomy of Melancholy*, II. 162: for *amor non patitur moras*, love brooks no delays (Seneca, *Hercules Furens*, 588). — *Wit's Pilgrimage, Son.*, 1. 85 (Lean, III. 447): Delay in love is dangerous, you know. — KELLY, 90, 46: Delays in love are dangerous ("For either party may alter their mind").

*The First Part of Henry the Sixth*, III. ii. 33: Defer no time, delays have dangerous ends.

**146** *DEMONIDES wished that his crooked shoes might fit the feet of him who had stolen them*

EUPHUES, 4:

Demonides must have a crooked shoe for his wry foot.

ERASMUS, *Similia*, I. 580 E: *Demonides claudus precabatur, ut crepidae, quas furto amiserat, quadrarent ad pedes ejus qui sustulisset.* — PLUTARCH, *De Audiendis Poetis*, 3 (*Moralia*, 18 D).

**147** *He DESERVES not the sweet that will not taste the sour*

PETITE PALLACE, I. 78:

He is not worthy to suck the sweet who hath not first savoured the sour.

TAVERNER, *Erasmus Proverbs*, f. 59 (Lean, III. 482): *Dulcia non meruit qui non gustavit amara.* — HOWELL, *English Proverbs*, 13: He deserves not

the sweet that will not taste the sour. — KELLY, 133, 55 (English): He deserves not the sweet, that will not taste the soure. — *Polyglot* (Dutch), 353: He is worthy of sweets who has tasted bitters.

**148** ***DESTINY may not be avoided***

PETITE PALLACE, II. 128:

no policy may prevent the power of the heavens, no doings of men can undo the destinies.

GALLATHEA, I. i. 69:

Destiny may be deferred, not prevented.

DRAXE, 376, 491 (*s.v.* Destiny): It is impossible to avoid destiny. — *Ibid.*, 390, 1109 (*s.v.* Impossible): To eschew destiny is impossible. — DÜRINGSFELD, II. 309: *Seinem Schicksal mag niemand entrinnen.*

**149** ***The DEVIL can cite Scripture for his purpose***

EUPHUES, 158–159:

The devil . . . allegeth all Scripture that may condemn the sinner.

Compare MATTHEW iv. 6. — WAHL, XXII, 123, note 1, cites the French proverb of the 15th century: *Le diable parle toujours en l'Evangile;* he also quotes Marlowe, *Jew of Malta*, I. (Dodsley, VIII. 261): What, bring you Scripture to confirm your wrongs? — MELBANCKE, *Philotimus*, R 4 (Lean, IV. 115): Wherin thou imitates the devil in his alledging of Scriptures, for he never brings out a whole text but so much as is for his own enorm intended purpose. — ARMIN, *Two Maids of More-clacke*, 1609, 105, reprint (Lean, IV. 115): The devil has Scripture for his damned ill.

*The Merchant of Venice*, I. iii. 99: The devil can cite Scripture for his purpose.

**150** ***The DEVIL dances in an empty pocket***

EUPHUES, 218:

The devil danced in the bottom (of his pocket) where he found never a cross.

OCCLEVE, *De Regimine Principum*, 25, *c.* 1411: The feende men seyne may hop in a pouch When that no cross therein may appere. — SKELTON, *Bowge of Courte* (Lean, IV. 115): And by his side his whinyard and his

pouch: The devil might dance therein for any crouch. — GREENE, VIII. 101: For well might the devil dance there [in his empty pocket], for ever a cross to keep him back. — MASSINGER, *Bashful Lover*, III. i. 32 (Coleridge ed., p. 401): The devil sleeps in my pocket; I have no cross To drive him from it.

Compare HEYWOOD, 89: He had not one penny to bless him. — Same, HOWELL, *English Proverbs*, 14. — CLARKE, 243 (*s.v.* Paupertas): He hath never a cross to bless himself with. — Same, RAY, 155; FULLER, 67.

## 151 *The point of the DIAL moves though none can see that it moves*

EUPHUES, 400:

The tongue of the lover should be like the point in the dial, which though it go none can see it going, or a young tree, which, though it grow, none can perceive it growing.

*Ibid.*, 450–451:

You muse, Philautus, to see Camilla and me to be assured . . . thinking the dial to stand still because you cannot perceive it to move.

ERASMUS, *Similia*, I. 610 F: *Ut horologii umbram progressam sentis, progredientem non sentis, et fruticem aut herbam crevisse apparet, non apparet crescere: ita et ingeniorum profectus, quoniam minutis constat auctibus, ex intervallo sentitur.* — GREENE, VI. 3: The sun (hath) shadows, but the motion is not seen: love like those should by long gradations pass into the heart.

*Sonnets*, 104. 9–12: Ah! yet doth beauty, like a dial-hand, Steal from his figure, and no pace perceiv'd, So your sweet hue, which me thinks still doth stand, Hath motion, and mine eye may be deceived.

## 152 *All men must DIE*

PETITE PALLACE, I. 62:

carrying this in your remembrance that we are born to die, and that even in our swathe-clouts death may ask his due.

ERASMUS, *Adagia*, II. 923 B: *Mors omnibus communis.* — WITHALS, 549: All men must die. *Omnes una manet mors.* — *Damon and Pithias*, 58: Had not this happ'd, yet I know I am born to die: Where or in what place, the gods know alone. — BEAUMONT AND FLETCHER, *The Mad Lover*,

V. iv: A brave young man he was; but we must all die. — *Idem*, *Bonduca*, V. iii: Oh, my chicken, My dear boy, what shall I lose . . . Why, a child, That must have died however; had this 'scaped me, Fever or famine — I was born to die, sir. — DRAXE, 375, 435 (*s.v.* Death): All men are mortal. — *Ibid.*, 397, 1425 (*s.v.* Mortality): All must die. — FORD, *Broken Heart*, V. ii. 90: those that are dead Are dead; had they not now died of necessity They must have paid the debt they ow'd to nature One time or other. — SWIFT, *Pol. Conv.*, XI. 456: Dead! . . . I'm heartily sorry; but my lord, we must all die.

*Romeo and Juliet*, III. iv. 4: *Capulet.* well, we were born to die. — *Ibid.*, IV. v. 67: *Friar.* Now heaven hath all, And all the better is it for the maid: Your part in her you could not keep from death. — *Julius Caesar*, IV. iii. 189: *Brutus.* Why, farewell, Portia. We must die, Messala: With meditating that she must die once, I have the patience to endure it now. — *Hamlet*, I. ii. 72: *Queen.* Thou know'st 'tis common; all that lives must die, Passing through nature to eternity. — *Macbeth*, V. v. 16: *Seyton.* The queen, my lord, is dead. — *Macbeth.* She should have died hereafter: There would have been a time for such a word. — *Measure for Measure*, II. iv. 35: Yet may he live awhile; and, it may be, As long as you or I: yet he must die. — *Cymbeline*, V. v. 27: The queen is dead. . . . Who worse than a physician Would this report become? But I consider, By medicine life may be prolong'd, yet death Will seize the doctor too.

## 153 *There is a DIFFERENCE between staring and stalk blind (mad)*

EUPHUES, 17:

> Descend into thine own conscience and consider with thyself the great difference between staring and stark-blind, wit and wisdom, love and lust.

*Ibid.*, 142:

> Descend into your own consciences, consider with yourselves the great difference between staring and stark blind, wit and wisdom, love and lust.

HEYWOOD, 82: The difference between staring and stark blind The wise man at all times to follow can find. — CAMDEN (1614) (Lean, II. 688): There is a difference between staring and stark blind. — Same, CLARKE, 213 (*s.v.* Modus); HOWELL, *English Proverbs*, 10. — DRAXE, 376, 495 (*s.v.* Difference or distinction): There is a difference 'twixt staring and stark mad. — Same, HOWELL, *English Proverbs*, 10; SWIFT, *Pol. Conv.*, IX. 463. — LEAN, II. 688, gives other examples of this proverb.

**154** ***There is no DIFFERENCE of bloods in a basin***

EUPHUES, 270:

There is no difference of bloods in a basin.

BECON, II. 18 (Lean, IV. 85): Pour the blood of a villein in one basin, and the blood of the gentleman in another: what difference shall there be proved? — FULLER, 93: Human blood is all of a colour. — *Ibid.*, 180: There is no difference of bloods in a basin.

*All's Well That Ends Well*, II. iii. 125: Strange is it that our bloods, Of colour, weight, and heat, pour'd all together, Would quite confound distinction.

**155** ***I have DINED as well as my lord mayor (of London)***

EUPHUES, 421:

having half dined they say, as it were in a proverb, that they are as well satisfied as the Lord Mayor of London.

RAY, 214: I have dined as well as my lord mayor of London. — SWIFT, *Pol. Conv.*, IX. 444: I have dined as well as my lord mayor. — CROLL notes that Lyly found this proverb in William Harrison's *Description of England*, II. 6, Furnivall ed., I. 15.

**156** ***The DISPOSITION of the mind follows the composition (constitution, complexion) of the body***

EUPHUES, 50:

True it is that the disposition of the mind followeth the composition of the body.

*Ibid.*, 389:

But it is a reason among your philosophers that the disposition of the mind followeth the composition of the body.

PETITE PALLACE, I. 122 (*Max. Yr. MS.*, 32):

for the disposition of the mind followeth the constitution of the body.

GUAZZO, *Civ. Conv.*, 143: The disposition of the mind followeth the complexion of the body.

**157** ***He that cannot DISSEMBLE knows not how to (cannot) live (reign)***

EUPHUES, 79:

he that cannot dissemble in love is not worthy to live.

PETITE PALLACE, I. 116:

a settled sentence amongst you, that he who knoweth not how to dissemble knoweth not how to live.

*Sentences for Children (Sententiae Pueriles)*, 25, 36: *Qui nescit dissimulare nescit imperare.* — GREENE, *Defence of Conny-Catching*, 51: He that cannot dissemble, cannot live. — *Idem, Mamillia*, 132: settled sentence among them that he that cannot dissemble, cannot live. — DRAXE, 376, 517 (*s.v.* Dissimulation): He that cannot dissemble knoweth not how to live. — BARCKLEY, *Felicitie of Man*, 634: That is effectually done which is commonly spoken, he that cannot dissemble cannot live. — *Polyglot* (Ital.), 84: Who knows not how to dissemble knows not how to reign.

**158** ***An old DOG biteth sore***

PETITE PALLACE, I. 166 (*Max. Yr. MS.*, 48):

old dogs ever bite sorest.

HEYWOOD, 75: an old dog biteth sore. — Same, CAMDEN, 292; DRAXE, 399, 1546 (*s.v.* Old age).

**159** ***A DOG in the manger that neither eats nor lets others eat***

EUPHUES, 177:

Thou dealest with most of thy acquaintance as the dog doth in the manger, who neither suffereth the horse to eat hay, nor will himself.

ERASMUS, *Adagia*, II. 371 F: *Canis in praesepi.* — WALZ, *Das Sprichwort bei Gower*, 36. — *Promus*, 269, 747: A dog in the manger, that neither eats nor lets others eat. — CLARKE, 96 (*s.v.* Dissimilitudo): He neither will do nor let do: *Canis in praesepi.* — HOWELL, *Italian Proverbs*, 16: As the gardener's dog, who would not eat cabbage himself, nor suffer others to do it. — RAY, 156: To play the dog in the manger; not eat yourself, nor let any body else. — KELLY, 242, 98: Like a dog in a manger; neither eat hay, nor suffer the horse to eat it. — FULLER, 118:

Like the dog in the manger, you'll not eat yourself nor let the horse eat. — Henderson, 18: Like the cur in the crib, neither do nor let do. — Düringsfeld, I. 756.

**160** ***The hindmost (last) DOG (hound) may catch the hare***

Euphues, 402:

The last dog catcheth the hare.

Howell, *English Proverbs*, 16: The hindmost hound may catch the hare. — Torriano, 36, 22: The last dog oft times fastens upon the hare. — Ray, 86: The hindmost dog may catch the hare. — Same, Hazlitt, 425. — Fuller, 168: The hindermost dog catcheth the hare.

**161** ***The DOG returns to his vomit and the cleansed sow to her mire***

Euphues, 301:

With what face, Euphues, canst thou return to thy vomit, seeming with the greedy hound to lap up that which thou didst cast up.

*Ibid.*, 313:

thou dost last of all object . . . that I am . . . returned again with the dog to my vomit.

Petite Pallace, II. 165:

Shall I continue her company which will convert to my confusion? Shall I with the dog *redire ad vomitum*?

Erasmus, *Adagia*, II. 830 F: *Canis reversus ad vomitum.* — Lodge, *Reply to Gosson*, Hunterian Club ed., 32: we shall see the dog return to his vomit and the cleansed sow to her mire. — Draxe, 377, 543 (*s.v.* Dogs): A dog to his vomit and a sow to her wallowing in the mire. — Source is II Peter ii. 22.

*The Second Part of Henry the Fourth*, I. iii. 99: and now thou wouldst eat thy dead vomit up. — *Henry the Fifth*, III. vii. 68: *Le chien est retourné à son propre vomissement et la truie lavée au bourbier.*

**162** ***Silly DOGS are more angry with the stone, than with the hand that flung it***

Euphues, 203:

Wherein they resemble angry dogs, which bite the stone, not him that throweth it.

Erasmus, *Adagia*, II. 995 E: *Canis saeviens in lapidem.* — Same, *Promus*, 305, 905; Clarke, 201 (*s.v.* Malum accersitum aut retortum). — Fuller, 153: Silly dogs are more angry with the stone, than with the hand that flung it. — *Polyglot* (Germ.), 138: The dog rages at the stone, not at him who throws it. — Erasmus, *Adagia*, II. 377 D, quotes this saying from Plato, *De Re Publica*, 5.

### 163 *As the DOGS of Egypt drink water by snatches*

Euphues, 256:

Wine should be taken as the dogs of Egypt drink water by snatches, and so quench their thirst and not hinder their running.

Erasmus, *Adagia*, II. 361 C: *Ut canis e Nilo* ("*Nam in illis regionibus constat canes raptu Crocodilorum exterritos, bibere et fugere. Solinus ait, eos non nisi currentes lambitare, ne deprehendantur.*"). — Guazzo, *Civ. Conv.*, 40: imitate the dog of Egypt, which drinketh at the river Nile, and then runneth his way. — Marston, *Sophonisba*, Bullen ed., II. 281: I'll use this Zanthia, And trust her as our dogs drink dangerous Nile only for thirst, that fly the crocodile. — Withals, 584: A snatch and away. *Ut canis e Nilo.* — The ultimate sources are Pliny, *Nat. Hist.*, VIII. 148, and Aelian, *Varia Historia*, I. 4.

### 164 *DOVES (pigeons) have no gall*

Euphues, 317:

the dove seemeth angry as though she had a gall.

Croll notes that "in the *Bestiary*, edited by R. Morris in his *Old English Miscellany* (E. E. T. S.), I. 789, it is said of the dove that she hath no gall." — *Honest Whore*, Part I, I. ii. 100: He has no more gall in him than a dove; no more sting than an ant. — *Ibid.*, I. v. 137: Sure he's a pigeon, for he has no gall. — Düringsfeld, I. 84, under *Ameisen haben auch Galle*, gives, *Selbst die Tauben haben Galle.*

*Hamlet*, II. ii. 605: But I am pigeon-liver'd and lack gall To make oppression bitter.

### 165 *DRAFF was his errand but drink he would*

Euphues, 453:

Draff was mine errand, but drink I would.

Heywood, 31: Draff is your errand, but drink ye would. — Camden, 294: Draff was his errand but drink he would. — Same, Clarke (Lean, II. 728); Fuller, 46. — Kelly, 88, 24: Draff he sought, but drink was

his errand ("Spoken of them who make a sleeveless errand into a home where they know people are at dinner"). — Same, HISLOP, 82 ("That is, while pretending to ask for one thing, his object was to get another").

**166** ***Every DRAM of delight hath a pound (ounce) of despite (pain, care)***

Cf. No *pleasure* without pain

EUPHUES, 93:

Then shall he find *for every pint of honey, a gallon of gall, for every dram of pleasure an ounce of pain, for every inch of mirth an ell of moan.*

PETITE PALLACE, I. 141 (*Max. Yr. MS.*, 51):

Then too true do I find that *every dram of delight hath a pound of spite and every inch of joy, an ell of annoy annexed unto it!*

*Ibid.*, II. 120:

Every peck of pleasure shall cost him a quarter of care, *for every pint of honey he shall taste a gallon of gall!*

*Locrine*, IV. i. 102: How true is that which oft I heard declared, One dram of joy, must have a pound of care. — A comparison here of the passage from *Euphues* with those from *Petite Pallace* reveals the care with which Lyly studied the proverbs in Pettie's work. — HENDERSON, 107, and LEAN, III. 456, repeat *Maxwell Younger Manuscript*, 51.

**167** ***DRAWING evil about one as the north-east wind does clouds***

PETITE PALLACE, I. 119 (*Max. Yr. MS.*, 31):

And as the north-east wind first gathereth up the clouds, and then by puffs putteth them abroad again, so she first by lovely looks allured to bring him in, and then with frowning face lowered to drive him away.

ERASMUS, *Adagia*, II. 206 D: *Mala attrahens ad sese, ut caecias nubes* (As Erasmus shows in his remarks on this proverb, *ut caecias nubes* may be used in a variety of comparisons.).

**168** ***To DRINK of the same cup***

EUPHUES, 81:

now shalt not thou laugh Philautus to scorn, seeing you have both drunk of one cup.

PETITE PALLACE, I. 42:

And shall I see my sweet Sinnatus slain, and not drink of the same cup?

ERASMUS, *Adagia*, II. 327 E: *Eodem bibere poculo* (*"Idem hodieque nostrati vulgo tritissimum manet."*).

**169** ***As deep DRINKETH the goose as the gander***

EUPHUES, 255:

I . . . have heard that as deep drinketh the goose as the gander.

HEYWOOD, 82: as deep drinketh the goose as the gander. — Same, CAMDEN, 292; HOWELL, *English Proverbs*, 10; DAVIES, 47, 247; FULLER, 24. — DÜRINGSFELD, II. 539. — Compare SWIFT, *Pol. Conv.*, IX. 456: What is sauce for a goose is sauce for a gander.

**170** ***The more the man with DROPSY drinketh the more thirsty he is***

EUPHUES, 145:

And it fareth with him that followeth (learning) as with him that hath the dropsy, who the more he drinketh the more he thirsteth.

PETITE PALLACE, I. 126:

as dropsy patients drink and still be dry, neither is any liquor able to allay their thirst, yes, the more they drink, the more they desire it, so she continually heaped in wealth, and yet was not satisfied.

GREENE, VIII. 140: He that hath the dropsy, drinketh while he bursteth, and yet not satisfied. — *Wit's Commonwealth* (*Second Part*), 648: As the drink in a dropsy is the cause of greater thirst: so riches in covetous men are the cause of great avarice. — *Belvedére*, 126: As still the dropsy covets after drink, So pride is never pleased but with pride. — CAWDRAY, 625: Like as drink doth not quench the thirst of him, that hath the dropsy, but maketh him the more thirst (so riches).

**171** ***He that fears DROWNING will avoid the water***

EUPHUES, 393:

They that fear water will come near no wells.

DÜRINGSFELD, I. 532: *Wer sich dem Ertrinken fürchtet, meidet das Wasser.*

**172** ***If you DWELL next door to a cripple you will learn to halt***

EUPHUES, 120:

It is an old proverb, that if one dwell next door to a cripple he will learn to halt, if one be conversant with an hypocrite he will soon endeavour to dissemble.

ERASMUS, *Adagia*, II. 387 E: *Si juxta claudum habites, subclaudicare disces.* — Same, BLAND, *Proverbs from Erasmus*, 233; CLARKE, 204 (*s.v.* Malus vicinus). — J. NORTHBROOK, *Treatise against Dicing* (1577), Shakespeare Society ed., 80: If thou with him dost dwell, To learn to halt thou shalt full well. — DÜRINGSFELD, II. 30: If ye gang a year wi' a cripple, ye'll limp at the end o't.

**173** ***EAGLES take (no) flies (fleas)***

EUPHUES, 63–64:

the eagle often snappeth at the fly, men are always laying baits for women which are the weaker vessels.

ERASMUS, *Adagia*, II. 761 E: *Aquila non captat muscas* ("*Effertur et citra negationem adagium . . . 'Aquila venatur muscas' quoties magis minima sunt curae.*"). — MARSTON, *Malcontent*, V. v. 176: Hence with this man [*kicks out Mendoza*]: an eagle takes not flies. — CHAPMAN, *The Ball*, IV. i. 131: Eagles take no flies. — KELLY, 100, 63: Eagles catch no flies (English: The Gose-hawk beats not at a bunting.). — HISLOP, 84: Eagles catch nae fleas ("Spoken of conceited people who affect disdain for petty details"). — *Polyglot* (Dutch), 299: Eagles catch no fleas. — DÜRINGSFELD, I. 13.

*Titus Andronicus*, IV. iv. 81: King, be thy thoughts imperious, like thy name . . . The eagle suffers little birds to sing, And is not careful what they mean thereby.

**174** ***EARLY up and never the near***

PETITE PALLACE, II. 88:

I have pursued her good-will with prayers . . . and yet am never the near.

HEYWOOD, 6: Early up and never the near. — Same, CLARKE, 154 (*s.v.* Inanis opera); FULLER, 47. — GREENE, *Friar Bacon and Friar Bungay*, VII. 69: You're early up, pray God it be the near. — DAVIES, 48, 304: Early up and ne'er the near.

*Richard the Second*, V. i. 88: Better far off than near, be ne'er the near.

**175** ***To shake one's EARS***

EUPHUES, 231:

Euphues, not sorrowful of this good news, began to shake his ears and was soon apparelled.

The meaning here is "to bestir himself." But the phrase was semi-proverbial with an implication of contempt. — COTGRAVE: *Il est au bout de sa corde:* He can do no more, he can go no further; he may put up his pipes, *go shake his ears.* — DRAXE, 372, 330 (*s.v.* Contempt): He may go shake his ears. — CLARKE, 71 (*s.v.* Contemptus): Go shake your ears.

*Twelfth Night*, II. iii. 134: *Maria* (to Malvolio). Go shake your ears.

**176** ***His EARS may burn***

EUPHUES, 267:

Iffida, whose right ear began to glow.

ERASMUS, *Familiar Colloquies*, 31: In short I believe you were (talking of me), for my ear tingled mightily as I came along . . . Which ear was it? . . . My left, from which I guess there was no good said of me . . . I assure you, there was nothing but good said. . . . Then, the old proverb is not true. — HEYWOOD, 52: her ears might well glow For all of the town talketh of her. — MIDDLETON, *Blurt Master Constable*, Dyce ed., 229: if all of the wit of the company have nothing to set itself about but to run division upon me, why then e'en burn off mine ears in deed. — CLARKE, 259 (*s.v.* Probum, gloria): His ears may burn. — LEAN, II. 287: Burning of right ear, you are being praised; the left, you are being blamed. — PLINY, XXVIII. 24.

*Much Ado about Nothing*, III. i. 107: What fire is in mine ears? Can this be true?

**177** ***The EARTH makes not the gold the worse***

EUPHUES, 35 (*Max. Yr. MS.*, 225):

The foul toad hath a fair stone in his head, the fine gold is found in the filthy earth, the sweet kernel lieth in the hard shell.

*Ibid.*, 113:

no more than if they would neglect the gold because it lieth in the dirty earth.

FLORIO, *Second Fruites*, 181: But the earth makes not the gold the worse. — *Wit's Commonwealth* (*Second Part*), 53: We do not neglect the gold

though it lies in the dirty earth. — Clarke, 198 (*s.v.* Malum vertens bene): *Aurum ex stercore colligendum.* — Compare Fuller, 4: A diamond is valuable though it lie in a dunghill. — Same, Bohn, 284; Hazlitt, 9. — Croll, 35, note 2.

**178** ***The EARTH yields both food and poison***

Cf. Every *commodity* has its discommodity

Euphues, 93:

The earth bringeth forth as well endive to delight the people as hemlock to endanger the patient, as well the rose to distil as the nettle to sting.

Petite Pallace, II. 52:

The earth which yieldeth food to sustain our bodies, yieldeth poison also to destroy our bodies.

Ovid, *Remedia Amoris*, 45–46: *Terra salutares herbas, eademque nocentes, Nutrit: et urticae proxima saepe rosa est.*

Compare *Romeo and Juliet*, II. iii. 7: *Friar.* I must up-fill this osier cage of ours With baleful weeds and precious-juiced flowers, etc.

**179** ***EASE is the sauce of labor***

Euphues, 132:

Ease is the sauce of labour.

Withals, 542: Ease is the best sauce for labour: *Laboris condimentum est otium.* — Clarke, 271 (*s.v.* Recreatio): Recreation is sauce to labour: *Laboris condimentum otium.* — Croll notes that "this saying is in the original," Plutarch's *De Liberis Educandis*, 13 (*Moralia*, 9 C).

**180** ***It is EASY to fall into a trap, but hard to get out again***

Euphues, 378:

It is easy to fall into a net but hard to get out.

Erasmus, *Similia*, I. 603 B: *In nassam facilis illapsus est, sed exitus difficilis: Sic declive iter in vitia, reditus ad meliorem frugem non perinde facilis.* — Fuller, 186: 'Tis easy to fall into a trap, but hard to get out again. — Same, Bohn, 532; Hazlitt, 460.

**181** ***One should EAT a bushel of salt with him whom he means to make a friend***

EUPHUES, 29 (*Max. Yr. MS.*, 218):

Have I not also learned that one should eat a bushel of salt with him whom he meaneth to make his friend?

*Ibid.*, 92–93:

But by that time that he hath eaten but one bushel of salt with Lucilla, he shall taste ten quarters of sorrow in his love.

PETITE PALLACE, II. 61:

The Philosophers will us to eat a bushel of salt with a man before we enter into strict familiarity with him.

PUBLILIUS SYRUS, 128: *Salis absumendus modius, priusquam habeas fidem.* — ERASMUS, *Adagia*, II. 411 D: *Nemini fidas, nisi cum quo prius modium salis absumpseris* (*"Vulgo apud nostrates circumfertur adagium."*). — HERBERT, 376: Before you make a friend eat a bushel of salt with him. — HENDERSON, 50: Before you choose a friend, eat a peck o' saut wi' him. — DÜRINGSFELD, II. 276. — LEAN, IV. 204–205. — OTTO, 19, 85.

**182** ***He holdeth a wet EEL by the tail***

**183** ***Women like to wet EELS***

EUPHUES, 83:

You [Lucilla] are . . . an eel which as soon as one hath hold of her tail will slip out of his hand.

ERASMUS, *Adagia*, II. 179 F: *Cauda tenes anguillam.* — HEYWOOD, 24: as sure to hold as an eel by the tail. — PORTER, *Two Angry Women of Abington*, scene XI, line 207: Whosoever hath her, hath a wet eel by the tail. — BEAUMONT AND FLETCHER, *Scornful Lady*, II. i: He that holds a woman has an eel by the tail. — DRAXE, 416, 2258 (*s.v.* Uncertainty): He holdeth a wet eel by the tail. — *Ibid.*, 421, 2461 (*s.v.* Women): Women like to wet eels. — CLARKE, 140: There's as much hold of his word as a wet eel by the tail. — FIELD, *Amends for Ladies*, 1618 (Hazlitt, 59): An eel held by the tail is surer than a woman. — HOWELL, *Spanish Proverbs*, 20: Who takes an eagle (*sic*) by the tail, and a woman at her word, holds nothing [*eagle* is a misprint for *eel.*]. — *Polyglot* (Ital.),

85: Who takes an eel by the tail and a woman at her word, may say he holds nothing. — *Ibid.* (Germ.), 181: Who takes an eel by the tail or a woman by her word, grasp as he will, holds nothing fast.

**184** ***All things that breed in the mud are not EFTS (eels)***

EUPHUES, 297:

All things that breed in the mud are not efts.

FULLER, 20 (same, BOHN, 308; HAZLITT, 54; and CHRISTY, I. 290): All that breed in the mud are not eels.

**185** ***As good be an addled EGG as an idle bird***

EUPHUES, 156:

such idle heads should be scoffed with addle answers.

*Ibid.*, 185:

as good it is to be an addle egg as an idle bird.

FULLER, 24 (same, BOHN, 317; HAZLITT, 73): As good be an addled egg as an idle bird.

Compare *Troilus and Cressida*, I. ii. 146: If you love an addle egg as well as you love an idle head.

**186** ***From the EGGS to the apples***

EUPHUES, 448:

To talk of other things in that court were to bring eggs after apples.

ERASMUS, *Adagia*, II. 548 D: *Ab ovo usque ad mala* ("*pro eo, quod est, ab initio convivii usque ad finem*"). — WITHALS, 533: From the beginning to the end: *Ab ovo usque ad mala.* — CLARKE, 3 (*s.v.* Ab initio, ad finem): From the eggs to the apples. — HAZLITT, 47: *Ab ovo usque ad mala* ("From first to last, in illustration of the order in which a Roman banquet was served"). — OTTO, 261, 1319.

**187** ***He that cometh before an ELEPHANT will not wear bright colors, etc.***

EUPHUES, 459:

He that cometh before an elephant will not wear bright colours, nor he that cometh to a bull red, nor he that standeth by a

tiger play on a tabor: for that by the sight or noise of these things they are commonly much incensed. In like manner there is no wife, if she be honest, that will practise those things that to her mate shall seem displeasant, or move him to choler.

ERASMUS, *Similia*, I. 575 A: *Qui ministrant elephantis, non sumunt lucidam vestem: Qui tauris, purpuream non induunt: nam his coloribus efferantur. Tigrides tympanorum strepitum non ferunt: Ita uxor ab iis debet abstinere, quibus senserit maritum vehementer offendi.* — ERASMUS, *Familiar Colloquies*, 129: Those that go near elephants wear no garment that is white, nor those who manage bulls red, because it is found by experience that these creatures are made fierce by these colours, just as tigers are made so raging by the sound of a drum that . . . — PLUTARCH, *Conjugalia Praecepta*, XLV, is the source. — CHAPMAN, *Byron's Conspiracy*, II. ii. 39: To bulls we must not show ourselves in red, Nor to the warlike elephant in white.

**188** ***EMPTY vessels make the greatest sound***

Cf. The greatest *talkers* are the least doers

EUPHUES, 24 (*Max. Yr. MS.*, 209):

The empty vessel giveth a greater sound than the full barrel.

ERASMUS, *Similia*, I. 570 B: *Vascula inania maxime tinniunt: Ita quibus minimum inest mentis, hi sunt loquacissimi.* — DRAXE, 415, 2220 (*s.v.* Vaunting): The empty casket, or vessel, maketh the greatest sound. — CLARKE, 51 (*s.v.* Breviloquentia): The greatest talkers are not always the wisest men. — *Ibid.*, 143 (*s.v.* Hypocrisis): Empty vessels make the greatest sound. — Compare CLARKE, 139 (*s.v.* Humilitas): Full vessels sound least. — DÜRINGSFELD, II. 22.

*Henry the Fifth*, IV. iv. 70: I did never know so full a voice issue from so empty a heart, but the saying is true, "The empty vessel makes the greatest sound" [of Pistol].

**189** ***Mark the END***

**190** ***The END tries (crowns) all***

Cf. *Praise* at the parting

EUPHUES, 222:

Things are not to be judged by the event, but by the end.

*Ibid.*, 349:

Thy fortune is to be tried not by the accidents but by the end.

Florio, *First Fruites*, 33: Mark the end. — Marlowe, *Edward the Second* (II. i. 16) in Neilson's *The Chief Elizabethan Dramatists*, 130: But he is banish'd; there's small hope of him . . . Ay, for a while; but, Baldock, mark the end. — Beaumont and Fletcher, *The Loyal Subject*, II. vi: They must now grace him . . . Mark but the end.

Florio, *First Fruites*, 30: The end maketh all. — *Wit's Commonwealth* (*First Part*), 183 (*s.v.* Proverbs): The end trieth all. — Clarke, 108 (*s.v.* Ex eventu judicium): The end is all. *Finis non pugna coronat.* — *Ibid*, 117 (*s.v.* Finis): The end trieth all. — Chapman, *Chabot*, IV. i. 163–165: But where proportion Is kept to th'end in things at start so happy, That end sets on the crown. — Otto, 126, 614.

*The Second Part of Henry the Sixth*, V. ii. 28: *La fin couronne les oeuvres.* — *The Second Part of Henry the Fourth*, III. ii. 50: Let the end try the man. — *All's Well That Ends Well*, IV. iv. 35: All's well that ends well; still the fine's the crown. — *Troilus and Cressida*, IV. v. 224: The end crowns all.

## 191 *ENVY shoots (strikes) at the fairest flowers (a high mark)*

Petite Pallace, I. 101 (*Max. Yr. MS.*, 24):
envy always shooteth at high marks.

*Ibid.*, II. 155 (*Max. Yr. MS.*, 166):
things most excellent are ever most envied.

Otto, 148, 728: *Summa petit livor* (Ovid, *Remedia Amoris*, 369). — Same, Clarke, 177 (*s.v.* Invidia). — Draxe, 378, 589 (*s.v.* Envy): Envy striketh at the fairest flowers. — *Ibid.*, 378, 591 (*s.v.* Envy): Envy can abide no excellency. — Same, Clarke, 177 (*s.v.* Invidia). — Clarke, 177 (*s.v.* Invidia): Envy shoots at the fairest. *Invidia virtutis comes.* — Henderson, 73: Envy aye shoots at a high mark. — Düringsfeld, II. 165.

## 192 *To ERR is human*

Petite Pallace, I. 6:
*Errare humanum est; in errore perseverare, belluinum.*

Düringsfeld, I. 797: *Humanum est errare, perseverare diabolicum.* — Howell, *Spanish Proverbs*, 5: 'tis ill to sin, 'tis devilish to persevere. — *Polyglot* (Germ.), 154; (Dutch) 312: To err is human.

Otto, 165, 819: *homines sumus non dei*, and *homo sum.* — *Damon and Pithias*, 93: he is but a man. — *The Return from Parnassus*, Part II, 95, 513: (You) are as lecherous as a bull . . . Truly, Master Doctor, we are all men. — Beaumont and Fletcher, *Valentinian*, II. iii: Though I most strive to be without my passion, I am no god. — Draxe, 380, 677 (*s.v.* Faults): Men are not angels. — Same, Clarke, 80 (*s.v.* Culpandi).

*Much Ado about Nothing*, I. i. 60: well, we are all mortal. — *Othello*, II. iii 241: But men are men; the best sometimes forget. — *Ibid.*, III. iv. 146: Nay, we must think men are not gods. — *Macbeth*, III. i. 92: We are men, my liege. — *Henry the Eighth*, V. iii. 11: but we all are men, In our own natures frail, and capable Of our flesh: few are angels.

## 193 *EURIPIDES thought it lawful for the desire of a kingdom to transgress the bounds of honesty*

Euphues, 78:

Tush, Philautus, I am in this point of Euripides his mind, who thinks it lawful for the desire of a kingdom to transgress the bounds of honesty and for the love of a lady to violate and break the bands of amity.

Petite Pallace, I. 101:

Euripides makes it in a manner lawful for a kingdom's sake to transgress the limits of law, nature, and honesty.

*Ibid.*, I. 107 (*Max. Yr. MS.*, 29):

But too true it is, desire of a kingdom careth neither for kith nor kin, friend nor foe, God nor the devil.

Euripides, *Phoenissae*, 524–525: If wrong may e'er be right, for a throne's sake Were wrong most right: — be God in all else feared. — Suetonius, *The Lives of the Caesars*, I. 30 (see J. C. Rolfe's translation in *The Loeb Classical Library*, 1914, I. 42–43): "Cicero too was seemingly of this opinion, when he wrote in the third book of his *De Officiis*, III. 82, that Caesar ever had upon his lips these lines of Euripides, of which Cicero himself adds a version: *Si violandum est jus, regnandi gratia violandum est: aliis rebus pietatem colas.*" — Guazzo, *Civ. Conv.*, 97: (Unjust princes) who for a kingdom's sake would have it lawful to break all laws.

**194** *EVEN as nurses*

Cf. He *sucked* evil from the nurse's milk

EUPHUES, 119:

The Grecians, when they saw any one sluttishly fed, they would say, "Even as nurses."

ERASMUS, *Adagia*, II. 835 C: *Nutricum more male.* — CROLL, 119, note 2.

**195** *Of two EVILS (ills) the least is to be chosen*

EUPHUES, 322:

of two mischiefs the least is to be chosen.

PETITE PALLACE, I. 33, 86 and 164 (*Max. Yr. MS.*, 12):

of evils the least is to be chosen.

OTTO, 207, 1021: *Ex malis multis malum quod minimum est, id minume est malum.* — HAECKEL, *Das Sprichwort bei Chaucer*, 23: Of harmes two, the lesse is for to cheese. — WALZ, *Das Sprichwort bei Gower*, 18: Of harmes two, the lesse is for to cheese. — HEYWOOD, 12: Of two ills choose the least. — GREENE, *James the Fourth*, IV. v: And Aristotle holdeth this for true, Of evils needs we must choose the least. — NASHE, IV. 15: Of two ills the least should be chosen. — DRAXE, 379, 605 (*s.v.* Evil): Of two evils the least is to be chosen. — Same, TORRIANO, 137, 38; DÜRINGSFELD, II. 752. — CHAPMAN, *All Fools*, I. i. 324: In needful dangers ever choose the least. — *Honest Whore*, Part I, III. i. 247: Out of two evils, he's accounted wise That can pick out the least. — MASSINGER, *The Roman Actor*, IV. ii (p. 70): and of two extremes Wisdom says, choose the less. — *Polyglot* (Span.), 211; (Port.) 276: Of evils choose the least. — SWIFT, *Pol. Conv.*, IX. 413: Of all evils we ought to choose the least.

**196** *To EXCHANGE the substance for the shadow*

EUPHUES, 34:

In arguing of the shadow we forgo the substance.

*Ibid.*, 391:

Lest in following a fair shadow I lose the firm substance.

GUAZZO, *Civ. Conv.*, 62: with Esop's dog, letteth fall the flesh, to catch the shadow. — FLORIO, *Second Fruites*, 140: To exchange the substance for the shadow. — BARCKLEY, *Felicitie of Man*, 140: (to ambitious men) sometimes it happeneth as it did to Esop's dog, that, snatching at the

shadow, lost the piece which he had in his mouth. — Bohn, 335: Catch not at the shadow and lose the substance. — Same, Hazlitt, 114.

**197** ***A bad EXCUSE is better than none at all***

Euphues, 344:

A bad excuse (is) better than none at all.

Cf. *Ibid.*, 307:

a bad excuse will not purge an ill accuser.

Gosson, *Schoole of Abuse*, 42: A bad excuse is better, they say, than none at all. — *Ralph Roister Doister*, V. ii. 28: Better (they say) a bad excuse than none. — T. Wilson, *Arte of Logike*, 77: Better a bad excuse than none at all. — Same, Camden, 293; Clarke, 44 (*s.v.* Auxilium infirmum). — Draxe, 379, 626 (*s.v.* Excuse): A sorry excuse is better than none. — Fuller, 1: A bad shift is better than no shift.

**198** ***EXPERIENCE is the mistress of fools***

**199** ***EXPERIENCE is the mother of wisdom***

Cf. It is *good* (wise) to beware of other men's harm;
*Wit* is never good till it be bought

Euphues, 111:

It is commonly said, yet do I think it a common lie, that experience is the mistress of fools; for in my opinion they be most fools that want it.

Erasmus, *Adagia*, II. 38 E: *Eventus stultorum magister est.* — *Ibid.*, II. 38 F: *Malo accepto stultus sapit.* — Bland, *Proverbs from Erasmus*, 18: Experience is the mistress of fools. — Erasmus, *Familiar Colloquies*, Preface, 1: Experience is the mistress of fools. — Same, Draxe, 379, 646 (*s.v.* Experience); Fuller, 52. — Kelly, 91, 4: Experience teaches fools. *Experientia stultorum magistra* ("Spoken when people find themselves, or others mistaken in some things, and courses, which they formerly loved, and approved, to their disadvantage"). — Hislop, 91: Experience is a dear school but fools will learn in nae ither.

Draxe, 379, 632 (*s.v.* Experience): Experience is the mother of wisdom. — *Ibid.*, 379, 635: Age and experience maketh wise. — Düringsfeld, I. 415: *Erfahrung ist die beste Lehrmeisterin.*

**200** ***EXTREMITY of law is extremity of wrong***

Euphues, 445:

Justice without mercy were extreme injury.

Publilius Syrus, 138: *Summum jus summa plerumque est injuria.* — Erasmus, *Adagia*, II. 374 D: *Summum jus, summa injuria.* — Same, *Promus*, 105, 54, and 327, 1002. — Chapman, *Chabot, Admiral of France*, II. iii. 17: But who knows not that extreme justice is (By all rul'd laws) the extreme of injury. — Clarke, 172 (*s.v.* Injustitia): Extremity of right is wrong. — Clarke, 182 (*s.v.* Justitia): Extremity of law is extremity of wrong.

**201** ***The foolish EYAS (niasse) will never away***

Euphues, 95:

> Wilt thou resemble . . . the foolish eyas which will never away [of lover].

Petite Pallace, II. 123:

> But if they know him to be an eyas which will never away, then they make him fly and never serve him [of lover].

Guazzo, *Civ. Conv.*, 136: There is no man such a Niasse, but . . .

**202** ***The sore EYE infecteth the sound***

Euphues, 98:

> The sore eye infecteth the sound.

*Ibid.*, 180:

> Strange it is that the sound eye viewing the sore should not be dimmed.

Castiglione, *The Courtier*, 278: It is seen in a sore eye, that beholding steadily a sound one, giveth him his disease. — Guazzo, *Civ. Conv.*, 210: our eyes by looking on others that be sick and naught, are oftentimes infected (or rather fascinated) with some of their infirmities, and accidents. — Cawdray, 62: As whole and sound eyes with beholding and looking on sore eyes be annoyed and hurt: so good and honest folks be often (injured by bad company). — Jonson, *Cynthia's Revels*, I. i (Everyman's ed., 164): my soul Like one that looks on ill-affected eyes, Is hurt with mere intention on their follies.

Compare *Richard the Third*, I. ii. 148: Out of my sight! thou dost infect mine eyes.

**203** ***That the EYE seeth not the heart rueth not***

Cf. What you don't *know* won't hurt you

Petite Pallace, II. 41 (*Max. Yr. MS.*, 1):

as the common saying is, that which the eye seeth, the heart grieveth.

Heywood, 78: that the eye seeth not, the heart rueth not. — Same, Camden, 306; *Promus*, 320, 976; Draxe, 378, 570 (*s.v.* Eye); Clarke, 202 (*s.v.* Malum bene vitatum); Howell, *English Proverbs*, 9; Fuller, 201. — Henderson, 143: What the ee sees not, the heart rues not. — *Polyglot* (Span.), 238: If the eyes don't see, the heart won't break.

**204** ***His EYES are bigger than his belly***

Euphues, 311:

Whose belly is sooner filled than his eye.

Greene, VIII. 167, 3: Better fill a man's belly than his eye. — Guazzo, *Civ. Conv.*, 186: whose hunger is bigger than their paunches. — Camden, 293: Better fill a glutton's belly than his eye. — Same, Ray, 98; Codrington, 97, 180. — Clarke, 37 (*s.v.* Rapacitas): Better fill his belly than his eye. — Torriano, 9, 301: Sooner is the belly satisfied than the eye. — Fuller, 108: It is easier to fill a glutton's belly than his eye. — Swift, *Pol. Conv.*, IX. 444: My eyes bigger than my belly. — Grose (*s.v.* Belly): His eye is bigger than his belly ("A saying of a person at a table, who takes more on his plate than he can eat"). — *Polyglot* (Germ.), 140. — Düringsfeld, I. 127.

**205** ***A good FACE needs no band (paint)***

Euphues, 6:

where the countenance is fair there need no colours.

Clarke, 131 (*s.v.* Fucus): A good face needs no band. *Forma viros neglecta decet.* — Same, Ray, 69 ("Some make a rhyme of this, by adding, 'And a pretty wench no land.'"); Fuller, 6. — *A New Dictionary of the Canting Crew* (*s.v.* Face): A good face needs no band, or no advantage to set it off. — Henderson, 3: A bonnie face needs nae band, an ill ane deserves nane. — Compare Fuller, 6: A good face needs no paint. — Same, Bohn, 288.

**206** ***He carries (bears) two FACES in one hood***

EUPHUES, 105:

carry two faces in one hood.

*Romaunt of the Rose* (*c.* 1400), 1. 7388 (*s.v.* Hood, *N. E. D.*): a hood with two heads. — HEYWOOD, 23 and 180: To bear two faces in one hood. — Same, *Promus*, 245, 633. — NASHE, I. 74, 22–23: Many faces in one hood. — *Ibid.*, I. 278, 12–13: two faces in one hood. — CLARKE, 140 (*s.v.* Hypocrisis): He carrieth two faces under one hood. — HOWELL, *English Proverbs*, 17: He carrieth two faces in one hood. — KELLY, 152, 194: He has one face to God and another to the devil (English: You carry two faces under one hood). — RAMSAY, 358: He wears twa faces beneath ae cowl.

**207** ***FAINT heart never won fair lady***

Cf. *Fortune* favors the brave

EUPHUES, 349:

Faint heart, Philautus, neither winneth castle nor lady.

FLORIO, *Second Fruites*, 165: And yet a heart that fainteth, fair lady never tainteth. — CAMDEN, 295: faint heart never won fair lady. — Same, DRAXE, 366, 41 (*s.v.* Adventuring); CLARKE, 40 (*s.v.* Audacia); FULLER, 52; DÜRINGSFELD, I. 249.

**208** ***FAIR words make fools fain***

EUPHUES, 53:

Here you may see . . . the fair words that make fools fain.

HEYWOOD, 69 and 204: Fair words make fools fain. — Same, CAMDEN, 195; CLARKE, 12 (*s.v.* Adulatio). — FULLER, 52: Fair words please fools. — DÜRINGSFELD, II. 709. — HAZLITT, 135, illustrates by quotations.

*Julius Caesar*, III. i. 42: That which melteth fools, I mean sweet words.

**209** ***The FALLING OUT of lovers is a renewing of love***

EUPHUES, 364:

Let the falling out of friends be a renewing of affection.

PUBLILIUS SYRUS, 22: *Amantium ira amoris integratio est.* — ERASMUS, *Adagia*, II. 740 B: *Amantium irae, amoris redintegratio est.* — Same, CLARKE, 28 (*s.v.* Amor). — DRAXE, 394, 1310 (*s.v.* Love): The falling out of lovers is a renewing of love. — *Polyglot* (Port.), 267: Lovers' quarrels

are love redoubled; (Germ.) 159: Love's anger is fuel to love. — Lean, IV. 120. — Croll, 364, note 3.

Compare *Troilus and Cressida*, III. i. 112: Falling in after falling out, may make them three (see *Gallathea*, V. i. 22–26).

**210** *There is* FALSEHOOD *in fellowship*

Cf. There is *fraud* in friendship

Euphues, 29 and 53 (*Max. Yr. MS.*, 220):

Have I not also learned that . . . there is falsehood in fellowship?

Heywood, 69: falsehood in fellowship. — Camden, 308: There is falsehood in fellowship. — Same, Clarke, 140 (*s.v.* Hypocrisis); Codrington, 123, 896; Ray, 91; Howell, *English Proverbs*, 10; Kelly, 27, 158 ("Projects and properties in which many have a share (by the backwardness of some, and the ill nature of others) seldom come to a good account"); Fuller, 179. — *Damon and Pithias*, 24: I have heard say there is falsehood in fellowship. — Lean, IV. 148, gives other examples.

**211** *Too much* FAMILIARITY *breeds contempt*

Petite Pallace, II. 92:

too much familiarity had bred so much contempt in her.

Publilius Syrus, 102: *Parit contemptum nimia familiaritas.* — Skeat, 106, 251. — Guazzo, *Civ. Conv.*, 172: (A servant) should soon perceive that too much familiarity would breed contempt. — Draxe, 380, 671 (*s.v.* Familiarity): Too much familiarity breedeth contempt. — Clarke, 68 (*s.v.* Contemptus): Too much familiarity breeds contempt. *Nimia familiaritas parit contemptum.* — Same, Fuller, 192.

*The Merry Wives of Windsor*, I. i. 256: I hope upon familiarity will grow more content [Slender's mistake for 'contempt'].

**212** FAR *from Jupiter and his thunderbolt* (*lightning*)

Euphues, 337:

I love to stand aloof from Jove and lightning.

Campaspe, IV. iv. 32:

It is requisite to stand aloof from kings' love, Jove and lightning.

Erasmus, *Adagia*, II. 148 D: *Porro a Jove atque fulmine.* — Guazzo, *Civ. Conv.*, 94: You love to stand far off from Jupiter and lightning. — Massinger, *The Maid of Honour*, III. iii (p. 348): In being born near to Jove, am near his thunder. — *Idem*, *The Virgin Martyr*, I. i (p. 300): To mount up to the hill of majesty, On which, the nearer Jove, the nearer lightning. — Torriano, 105, 18: Far from Jupiter, far from his bolt. — Fuller, 96: I love to stand aloof from Jove and his thunderbolt. — Same, Bohn, 411, but not in Hazlitt.

**213** *FAR-FETCHED (far-sought) and dear bought are dainties (is good, fit, meet) for ladies*

Euphues, 79:

> Dost thou not know . . . That far fet and dear bought is good for ladies?

Heywood, 38: dear bought and far fet are dainties for ladies. — Same, Camden, 294; Drake, 405, 1800 (*s.v.* Rare or scarce); Howell, *English Proverbs*, 8. — Clarke, 271 (*s.v.* Raritas): Far fetcht and dear bought is good for ladies. *Rarum carum.* — Same, Fuller, 53. — Howell, *English Proverbs*, 13 (meat); Kelly, 84, 3 (far sought . . . good); Swift, *Pol. Conv.*, IX. 405 (fit); Hislop, 94 (far sought . . . gude). — Düringsfeld, I. 455.

**214** *The FARTHER he goes the farther behind*

Euphues, 145:

> The farther he goeth the farther he is from the end.

*Ibid.*, 402:

> The faster I run after you the farther behind.

*Ibid.*, 432:

> The nearer I desire to come to it, the farther I seem from it.

Heywood, 88: The further ye go, the further behind. — Greene, *Mamillia*, 80: the farther he went the more was he behind. — Ray, 9: The further we go, the further behind. —Same, Fuller, 166 (run). — Lean, II. 714, gives other examples. — Two other examples from *Euphues* seem to refer to this proverb: *Euphues*, 237: The nearer they think themselves in good will, the farther they find themselves off in wisdom; *Euphues*, 377: and when he thinketh himself to be nearest let him be farthest off.

**215** ***To play FAST and loose***

EUPHUES, 309–310:

Thus with the Egyptian thou playest fast or loose.

*Ibid.*, 404:

he played fast and loose in this manner.

For the original meaning of this phrase see Appendix to *King John*, English Arden edition; and in the same edition see note on *Love's Labour's Lost*, 26, for examples. — CLARKE, 159 (*s.v.* Inconstantia): Fast and loose is no possession. — RAY, 174: To play fast or loose. — Same, HAZLITT, 486.

*Love's Labour's Lost*, I. ii. 160: *Costard.* I will fast, being loose. — *Moth.* No, sir, that were fast and loose: thou shalt to prison. — *Ibid.*, III. i. 104: To sell a bargain well is as cunning as fast and loose. — *King John*, III. i. 242: Play fast and loose with faith? — *Antony and Cleopatra*, IV. xii. 28: Like a right gypsy, hath, at fast and loose, Beguil'd me.

**216** ***As FAT as a fool***

EUPHUES, 106:

play, wine and wantonness that feedeth a lover as fat as a fool.

*Ibid.*, 146:

I was determined to write notes of philosophy, which had been to feed you fat with folly.

GREENE, *Mamillia*, 198: a deep dissembler in feeding many fools fat. — DRAXE, 384, 872 (*s.v.* Gluttony): as fat as a fool. — CHAPMAN, *Bussy's Revenge*, I. i. 325: Men thither come to laugh, and feed fool-fat.

**217** ***Like (such a) FATHER, like (such a) son***

EUPHUES, 42:

The son (is known) by the sire.

CAWDRAY, 537: Such a father, such a son. — Same, CLARKE, 285 (*s.v.* Similitudo); FULLER, 156. — DRAXE, 371, 262 (*s.v.* Children): Like father, like son. — CLARKE, 285 (*s.v.* Similitudo): Like sire, like son. — Same, DYKES, 30; CHRISTY, II. 288; HAZLITT, 205. — DÜRINGSFELD, I. 645: Like father (sire), like son.

**218** ***The FATTEST soil untilled is most subject to weeds***

EUPHUES, 99:

Doth not common experience make this common unto us that the fattest ground bringeth forth nothing but weeds if it be not well tilled? That the sharpest wit inclineth only to wickedness if it be not exercised?

*Ibid.*, 115:

The fertile soil if it be never tilled doth wax barren, and that which is most noble by nature is made most vile by negligence.

ERASMUS, *Similia*, I. 573 A: *Ut terra quo melior est natura, hoc magis corrumpitur, si negligatur: Ita ingenia, nisi recte excolantur, quo sunt feliciora, hoc pluribus vitiis obducuntur* ("*ex Plutarchi Moralibus*"). — *Piers Ploughman*, C xiii. 224 (Skeat, 48, 120): On fat lande and ful of donge foulest weeds groweth. — *Belvedére*, 221: As untill'd fields bring nothing forth but weeds, So untaught youth yields all but vanity.

*The Second Part of Henry the Fourth*, IV. iv. 54: Most subject is the fattest soil to weeds, And he, the noble image of my youth, Is overspread with them.

**219** ***He may find FAULT that cannot amend***

EUPHUES, 9:

let him that findeth fault amend it.

*Ibid.*, 189, Motto on title-page of *Euphues and His England:*

Commend it, or amend it.

*Ibid.*, 196:

if he will not commend it, let him amend it.

FERGUSON, 237: He may find fault that cannot amend. — FULLER, 70: He may find fault, but let him mend it, if he can.

**220** ***Where there is no FAULT there needs no pardon***

EUPHUES, 184 (*Max. Yr. MS.*, 183):

There is no privilege that needeth a pardon.

DRAXE, 372, 315 (*s.v.* Conscience): Where no fault is, there needeth no pardon. — Same, FULLER, 207. — HOWELL, *Spanish Proverbs*, 3: Pardon is superfluous where no fault is committed.

Compare *The First Part of Henry the Fourth*, III. iii. 192: *Falstaff.* Hostess, I forgive thee: go, make ready breakfast [but the Hostess, as Hal had just shown, was innocent of Falstaff's charge of picking his pocket].

**221** ***Better FED than taught***

EUPHUES, 404:

I have been better taught than fed.

HEYWOOD, 25: Better fed than taught. — DRAXE, 377, 563 (*s.v.* Education): He is better fed than taught. — Same, CLARKE, 192 (*s.v.* Luxus et mollities). — KELLY, 67, 80: Better fed than nurtur'd ("Spoken to children of wealthy parents, who are commonly saucy, insolent and ill-natured"). — FULLER, 32: Better fed than taught, said the churl to the parson. — *Polyglot* (French), 8: Well fed but ill taught. — As here, Lyly infrequently reverses a proverbial saying.

*All's Well That Ends Well*, II. ii. 3: I will show myself highly fed and lowly taught.

**222** ***The greatest FELICITY is never to be born, and the second soon to die***

EUPHUES, 168–169:

The philosophers accounted it the chiefest felicity never to be born, the second soon to die.

PETITE PALLACE, I. 164 (*Max. Yr. MS.*, 47):

the philosophers were of this opinion, that the greatest felicity is never to be born, and the second soon to die.

ERASMUS, *Adagia*, II. 503 A: *Optimum non nasci.* — CROLL, 168, note 2.

**223** ***To FETCH a windlass***

EUPHUES, 250:

I now fetching a windlass, that I might better have a shoot, was prevented with ready game.

PETITE PALLACE, II. 122:

They fetch many a windlass to drive him into the nets of naughtiness.

*Hamlet*, II. i. 65: With windlasses and with essays of bias, By indirections find directions out.

**224** ***You two are FINGER and thumb***

EUPHUES, 51:

in that thou cravest my aid, assure thyself I will be the finger next the thumb.

JONSON, *A Tale of a Tub*, IV. ii (p. 614): And all are sworn as vingars [fingers] o' one hand, To hold together 'gainst the breach o' the peace: The high constable is the thumb, as one would zay [say], The hold fast o' the rest. — HOWELL, *English Proverbs*, 13: You two are finger and thumb. — FULLER, 181: They are finger and thumb. — Same, BOHN, 525. — DÜRINGSFELD, I. 722: You two are finger and thumb. — HAZLITT, 419: The finger next thy thumb.

**225** ***Putting him from her with her little FINGER (whole hand) she drew him to her with her whole hand (little finger)***

EUPHUES, 279–280:

putting him from me with my little finger, I drew him to me with my whole hand.

LOVE'S METAMORPHOSIS, I. ii. 40:

though I throw one off with my whole hand, I can pull him again with my little finger.

R. WHITTINGTON, *Vulgaria* (1520) (Lean, III. 396): A man may call unto him with the beck of a finger that he cannot put away with both hands. — GREENE, IX. 195: what she thrusts away with one finger, she will pull again with both hands. — Compare *Euphues*, 350: Venus Cnidia catching at the ball with her hand which she seemed to spurn at with her foot. — GREENE, *Pandosto*, Gollancz ed., 53: a woman's fault to spurn at that with her foot which she greedily catcheth at with her hand.

**226** ***It is ill setting FIRE and flax (tow) together***

Cf. *Fire* cannot be hidden in straw (flax)

EUPHUES, 45:

hath she not heard . . . that the fire quickly burneth the flax; that love easily entereth into the sharp wit?

*Ibid.*, 255:

wine to a young blood is in the springtime flax to fire.

HEYWOOD, 73: To lay tow and fire together. — NASHE, II. 262: what temptations she had then, when fire and flax were put together, conceit with your selves. — DEKKER, *Batchelars Banquet*, *Works*, Grosart ed., I. 176: It is ill setting fire and flax together. — DRAXE, 399, 1517 (*s.v.* Occasion): There is no quenching of fire with tow. — HENDERSON, 97: Ye winna put fire with tow. — CLARKE, 178 (*s.v.* Ira): He is fire and tow. — *Ibid.*, 197 (*s.v.* Malum conduplicatum): Put not fire to flax; powder to pitch. *Oleum camino addere.* — SKEAT, 110, 262.

*The Second Part of Henry the Sixth*, V. ii. 55: And beauty that the tyrant oft reclaims Shall to my flaming wrath be oil and flax.

## 227 *To go through FIRE and water*

EUPHUES, 102:

To heal the body we . . . venture through fire and water.

*Vesper Psalter* (*c.* 825), lxv (i), 12 (*N. E. D.*, *s.v.* Fire, 5 d): We leordun thorh fyr and weter. — RAY, 160: To go through fire and water to serve or do one good ("Probably from the two kinds of ordeals, by fire and water"). — FULLER, 190: To go through fire and water to serve a friend.

*The Merry Wives of Windsor*, III. iv. 106: A woman would run through fire and water for such a kind heart. — *Ibid.*, III. v. 128: Master Brook, I will be thrown into Etna, as I have been into Thames, ere I will leave her thus.

## 228 *FIRE cannot be hidden in straw (flax)*

Cf. It is ill setting *fire* and flax (tow) together

EUPHUES, 409:

Fire cannot be hidden in the flax without smoke.

DRAXE, 398, 1470 (*s.v.* Name): Fire cannot be hidden in straw. — Same, LODGE, *Rosalynde*, 8. — FULLER, 54: Fire in flax will smoke. — *Polyglot* (Dan.), 380: Fire and straw soon make a flame.

## 229 *FIRE descends not*

EUPHUES, 20 (*Max. Yr. MS.*, 202):

Do you not know that which all men do affirm and know. . . . That fire cannot be forced downward? That Nature will have course after kind?

Petite Pallace, II. 27:

the earth draweth downward because it is heavy, the fire flieth upward because it is light.

Gosson, *Schoole of Abuse*, 43: Fire and air mount upwards. Earth and water sink down, and every insensible body else, never rests, till it bring itself to his own home, *Corpora naturalia ad locum moventur, et in suis sedibus acquiescunt.* — Greene, VII. 175: It is impossible to drive fire downward, or to make heavy things to mount. — *Idem, Mamillia*, 122: He stops the stream and beats the fire downward. — *Wit's Commonwealth* (*Second Part*), 109: A flame can neither be held down, neither can it rest: so an honest mind and well disposed, is by a natural inclination carried into those things that be honest. — Torriano, 321, note on 105: Fire descends not.

### 230 *To carry FIRE in the one hand and water in the other*

Euphues, 94:

to carry fire in the one hand and water in the other.

Erasmus, *Adagia*, II. 1041 E: *Altera manu fert aquam, altera ignem* ("*In eum torqueas licebit, qui cum coram sit blandus, occulte noceat. . . . Mirum est autem idem dictum hodie totidem verbis in ore esse vulgo.*"). — Heywood, 24: Fire in the tone hand and water in the tother. — Same, Florio, *Second Fruites*, 171; Draxe, 376, 514 (*s.v.* Dissimulation); Clarke, 139 (*s.v.* Hypocrisis). — Florio, *First Fruites*, 31: He beareth fire in the one hand and water in the other. — *Polyglot* (French), 26: He carries fire and water.

### 231 *Soft FIRE makes sweet malt*

Petite Pallace, II. 61 (*Max. Yr. MS.*, 105):

the malt is never sweet unless the fire be soft.

Heywood, 6: soft fire maketh sweet malt. — Same, Camden, 305; Draxe, 392, 1214 (*s.v.* Leisure); Davies, 44, 122; Kelly, 147, 166; Fuller, 154. — Greene, IX. 66: the malt is ever sweetest, where the fire is softest.

### 232 *The same FIRE purifies gold and consumes straw*

Euphues, 18:

Fire maketh the gold to shine and the straw to smother.

*Wit's Commonwealth* (*Second Part*), 401: In the self same fire gold made bright and wood is burnt. — Cawdray, 398: *In fornace ardet palea, et*

*purgatur aurum.* — *Polyglot* (Germ.), 126: The same fire purifies gold and consumes straw.

**233** ***FIRE that is closest kept burns most of all***

Cf. Fire raked up in ashes keeps its heat a long time

EUPHUES, 46:

seeing that the fire kept close burneth most furious . . . it is high time to unfold my secret love to my secret friend.

PETITE PALLACE, I. 80 (*Max. Yr. MS.*, 22):

feeling by experience, that as fire the more it is kept down, the more it flameth up, so love the more he sought to suppress him, the more fiery forces he expressed within him.

*Ibid.*, I. 148:

the fiery flames of love raked up in silence, burn furiously within a man.

OVID, *Metamorphoses*, IV. 64: *Quoque magis tegitur, tectus magis aestuat ignis.* — CHAUCER, *Canterbury Tales, Troïlus*, II. 538–539: And wel the hotter ben the gledes rede That men hem wryen with asshen pale and dede. — LODGE, *Rosalynde*, 134: as fire suppressed grows to the greater flame . . . so love. — DELAMOUTHE, 27: Fire which is hidden hath greater violence than that that gives his flames. — CHAPMAN, *Bussy d'Ambois*, IV. i. 168: Sweet, you must forgive me, that my love Like to a fire disdaining his suppression Rag'd being discourag'd. — *Polyglot* (French), 32: The most covered fire is always the most glowing.

*The Two Gentlemen of Verona*, I. ii. 30: Fire that's closest kept burns most of all.

**234** ***To quench FIRE with oil***

EUPHUES, 96–97:

But alas, it is no less common than lamentable to behold the tottering estate of lovers who think . . . with oil to quench fire.

PETITE PALLACE, II. 124:

But if they think this lover . . . have oil to cool their furious flames . . . he shall be received into their good grace.

ERASMUS, *Adagia*, II. 71 F: *Oleo incendium restinguere* ("*dici solitum, ubi quis ea admovet remedia, quae malum magis ac magis exacerbent. Veluti*

*si quis animi tristitiam foedis voluptatibus obruere conetur.*"). — Guazzo, *Civ. Conv.*, 194: You think to quench fire with oil. — Cawdray, 624: As oil kindleth the fire, which it seems to quench. — Chapman, *Widow's Tears*, III. i. 156: Shame doth extinguish lust, as oil doth fire. — Fuller, 188: To cast oil into the fire, is not the way to quench it. — Same, Clarke, 167 (*s.v.* Ingenii malicia). — Düringsfeld, I. 463.

*All's Well That Ends Well*, V. iii. 6: Natural rebellion, done i' the blaze of youth; When oil and fire, too strong for reason's force. — *King Lear*, II. iii. 76: Such smiling rogues as these . . . bring oil to fire.

## 235 *The FIRE which gives light at a distance, will burn when near*

Euphues, 337:

Fire giveth light to things far off and burneth that which is next to it.

Campaspe, IV. iv. 24:

Fire which warmeth afar off and burneth near hand.

Publilius Syrus, 62: *Ignis late lucere, ut nihil urat, potest.* — Fuller, 158: That fire which lighteth us at a distance, will burn us when near. — Same, Bohn, 504; Hazlitt, 419.

## 236 *No FIRE without smoke*

Cf. No *smoke* without fire

Euphues, 312–313:

No fire made of wood but hath smoke.

Heywood, 69: No fire without some smoke. — Same, Draxe, 412, 2090 (*s.v.* Suspicion); Clarke, 180 (*s.v.* Judicandi recte). — Delamouthe, 17: There is never a fire but it must have his smoke. — Howell, *English Proverbs*, 15: No fire without smoke. — *Polyglot* (French), 40; (Germ.) 157; 189.

## 237 *Not the FIRST to suffer injury*

Cf. *Misery* loves company

Petite Pallace, II. 77:

and yet why should I take it so grievously; am I the first that have been so served?

Greene, VII. 256: when Mettulus was banished out of Rome, his friend Nastyca gave him this friendly advertisement . . . think thou art not the first that hath tried his fortune. — Delamouthe, 33: The comfort of the unlucky, is to have for fellows many unlucky. — Deloney, *Gentle Craft*, 98: But all is one — I am not the first woman that hath suffered injury without cause. — Draxe, 410, 1992 (*s.v.* Slandering): He is not the first that hath been ill spoken of. — Beaumont and Fletcher, *Woman's Prize*, I. iii (1840 ed., I. 207): I am not the first That has miscarried so: that is my comfort. — Ray, 54: I am not the first, and shall not be the last.

*The Rape of Lucrece*, 1581: It easeth some, though none it ever cur'd, To think their dolour others have endur'd. — *The First Part of Henry the Sixth*, V. iii. 107: Tush, women have been captivate ere now. — *Richard the Second*, V. v. 23: Thoughts tending to content flatter themselves That they are not the first of fortune's slaves. — *King Lear*, V. iii. 3: We are not the first who, with best meaning, have incurr'd the worst.

## 238 *FISH and guests smell at three days' end*

Euphues, 286:

as we say in Athens, fish and guests in three days are stale.

*Ibid.*, 371:

but guests and fish, say we in Athens, are ever stale within three days.

Croll, 286, note 2, refers to Otto, 281, 1429, and Erasmus, *Adagia*, II. 986 D, E: *Quasi piscis itidem est amator lenae: nequam est, nisi recens* ("*Dicitur autem peculiariter in hospitem, aut vulgarem amicum, qui primo quidem adventu non ingratus est, caeterum ante triduum exactum putet.*"). — Withals (1586) (Lean, III. 465): After three days fish is unsavoury, and so is an ill guest. — Clarke, 210 (*s.v.* Mira nova): Fresh fish and new-come guests smell by [the time] they be three days old: *Post tres saepe dies piscis vilescit et hospes.* — See Lean, III. 465, for other examples of this proverb.

## 239 *All FISH are not caught with flies*

Euphues, 336:

All fish are not caught with flies.

Fuller, 19 (same, Bohn, 307; Hazlitt, 51; Christy, I. 349): All fish are not caught with flies.

**240** ***Neither FISH nor flesh nor good red herring***

EUPHUES, 83:

all the world might judge whether thou be fish or flesh.

LOVE'S METAMORPHOSIS, IV. ii. 30:

themselves being neither fish nor flesh.

ROY, *Rede me and be nott Wrothe* (1528), I. iii b: Wone that is nether flesshe nor fisshe. — HEYWOOD, 24: neither fish nor flesh nor good red herring. — Same, CLARKE, 140 (*s.v.* Hypocrisis); RAY, 160; FULLER, 129.

*The First Part of Henry the Fourth*, III. iii. 144: Why, she is neither fish nor flesh; a man knows not where to find her.

**241** ***The FISH playeth so long with the hook until it be caught***

EUPHUES, 317:

Philautus who ever as yet but played with the bait, was now struck with the hook.

DRAXE, 407, 1854 (*s.v.* Revenge): The fish playeth so long with the hook, until she be caught. — GREENE, II. 139: I have played so long with the minnow at the bait that I am stricken with the hook. — Compare PETTIE, *Petite Pallace*, I. 72: as the mouse mumpeth so long at the bait, that at length she is taken in trap (so a lover).

**242** ***He hath FISHED fair (well, long, etc.) and caught a frog***

EUPHUES, 397:

you have caught a frog.

LATIMER, *Remains* (Heywood, *Index*, *s.v.* Fished): Well I have fished and caught a frog, Brought little to pass with much ado. — HEYWOOD, 32: He hath well fished and caught a frog. — *Eastward Hoe*, IV. ii. 141: Fish'd fair, and caught a frog. — DRAXE, 411, 2032 (*s.v.* Ill success) (well); CLARKE, 130 (*s.v.* Frustrata spes) (fair); HOWELL, *English Proverbs*, 13 (long); 14 (fair); 4 (all night); FULLER, 216 (fair).

**243** ***The end of FISHING is not angling, but catching***

EUPHUES, 381:

the end of fishing is catching, not angling.

FULLER, 164 (same, BOHN, 503; CHRISTY, I. 352; HAZLITT, 417, who omits "not angling, but"): The end of fishing is not angling, but catching.

**244** ***He gave him a FLAP with a fox tail (with a smooth lie)***

EUPHUES, 52:

I will flap Ferardo in the mouth with some conceit.

GOSSON, *Schoole of Abuse*, 41: flapped in the mouth with a smooth lie. — JONSON, *A Tale of a Tub*, II. i (p. 593): but a man may break His heart out in these days, and get a flap With a fox-tail, when he has done — and there is all. — DRAXE, 400, 584 (*s.v.* Partiality): He giveth them a flap with a fox tail. — CLARKE, 157 (*s.v.* Inaequalis pensatio): He gave him a flap with a fox tail. — HOWELL, *English Proverbs*, 11: You shall have a flap with a fox-tail. — HAZLITT, 473: To give one a slap with the fox's tail ("i.e. to cozen or defraud one. — Ray").

**245** ***He goes away (stands) with a FLEA in his ear***

EUPHUES, 70:

who stood as though he had a flea in his ear.

PETITE PALLACE, I. 31:

This honest woman being gone away with a flea in her ear.

HEYWOOD, 35: He standeth now as if he had a flea in his ear. — DRAXE, 412, 2069 (*s.v.* Ill success): He goeth away with a flea in his ear. — CLARKE, 196 (*s.v.* Mali retaliatio): He went away with a flea in his ear. — HOWELL, *English Proverbs*, 14: He hath a flea in his ear. — FULLER, 97: I will send him away with a flea in his ear.

**246** ***In the coldest FLINT there is hot fire***

EUPHUES, 47:

Fire cometh out of the hardest flint with the steel.

*Ibid.*, 58:

The pure flint (is tried) by the stroke of the iron.

*Ibid.*, 65:

In the coldest flint there is hot fire.

*Ibid.*, 390:

The fire is in the flint that is stricken, not in the steel that striketh.

*Wit's Commonwealth* (*Second Part*), 662: As out of two flints smitten together there comes out fire, so . . . — *Belvedére*, 164: As steel brings fire from the hardest flint, so fancy mollifies the sternest mind. —

Draxe, 410, 2004 (*s.v.* Slyness): In the coldest flint there is hot fire. — Same, Clarke, 131 (*s.v.* Fucus); Ray, 80; Fuller, 104; Hazlitt, 261. — Hazlitt, 419: The fire in the flint shows not till it's struck.

*The Rape of Lucrece*, 181: As from this cold flint I enforce this fire, So Lucrece I must force to my desire. — *Love's Labour's Lost*, IV. ii. 91: fire enough for a flint, pearl enough for a swine. — *Troilus and Cressida*, III. iii. 256: it [wit] lies as coldly in him as fire in a flint. — *Timon of Athens*, I. i. 22: The fire in the flint shows not till it be struck.

**247** ***All FLOUR has its bran***

Euphues, 10:

Fairest flour hath his bran.

Torriano, 85, 13: All flour hath its bran. — Düringsfeld, I. 843: Every grain has its bran. — Giani, 150, 804: *Ogni grano ha la sua paglia, e ogni farina ha crusca.*

**248** ***After a FLOW there comes an ebb***

Petite Pallacé, II. 91 (*Max. Yr. MS.*, 132):

the sea being at full tide, ebbeth.

Withals (Lean, III. 412): After a flow there comes an ebb. — Baret, *Alvearie;* Draxe (Lean, IV. 152): There is not so great a flood but there is as low an ebb. — Same, Codrington, 125, 969. — Clarke, 123 (*s.v.* Fortunae commutatio): A flow will have an ebb. — Fuller, 51: Every tide will have an ebb. — *Polyglot* (Dutch), 335: After high floods come low ebbs.

**249** ***The fairest FLOWER in your garland (garden)***

Petite Pallace, I. 35:

honour . . . ever wont to be the fairest flower in my garland.

Heywood, 88: the fairest flower in your garland. — Draxe, 403, 1716 (*s.v.* Priviledge): The chief flower in your garland. — Howell, *English Proverbs*, 15: 'Tis the fairest flower in your *garden*. — Fuller, 111: It is the finest flower in his *garden*.

**250** ***The FLY has its spleen (anger)***

Euphues, 298:

The fly (has) his spleen.

Campaspe, V. iv. 130:

Flies (have) their spleen.

Erasmus, *Adagia*, II. 829 F: *Habet et musca splenem.* — Greene, VII. 171: The least fly hath his spleen, the smallest ant her gall. — R. Wilson, *The Three Lords and Three Ladies of London*, Hazlitt's Dodsley, VI. 386: Why, can a fly do hurt? . . . Yea, have ye not heard that the fly hath her spleen and the ant her gall? — Florio, *Second Fruites*, 141: The fly has it anger. — Camden, 291: A fly hath a spleen. — Clarke, 324 (*s.v.* Ultio malefacti): A fly hath her spleen. *Habet et musca splenem.* — Ray, 145: Tread on a worm and it will turn: *Habet et musca splenem.* — Fuller, 49: Even a fly hath its spleen. — *Polyglot* (Ital.), 71; 106. — Düringsfeld, I. 84.

## 251 *The FLY (moth) plays with the fire (candle) until it is burned*

Euphues, 49:

> True it is . . . that the fly which playeth with the fire is singed in the flame, that he that dallieth with women is drawn to his woe.

*Ibid.*, 395:

> But you shall never beat the fly from the candle though he burn . . . nor the lover from the company of his lady though it be perilous.

Petite Pallace, II. 120:

> We see the fly playeth so long with the flame, that he is scorched therewith . . . men dally so long with dainty dames that at length they are scorched in the flames of fancy.

Erasmus, *Similia*, I. 616 E: *Uti pyralis ultro advolans lucernis, adustis alis collabitur ac perit.* — Gascoigne, *Supposes*, 22: as the fly playeth with the flame till at last she is cause of her own decay, so the lover. — Guazzo, *Civ. Conv.*, 4: like the fly which flieth about the candle, with pleasure you purchase your death. — Florio, *Second Fruites*, 171: All of us . . . are before women . . . like fly near to the candle. — *Polyglot* (Dutch), 306: The fly flutters about the candle till at last it gets burnt.

*The Merchant of Venice*, II. ix. 79: *Portia.* Thus the candle sing'd the moth.

## 252 *He bringeth him into a FOOL'S paradise*

Euphues, 53:

> he had brought Philautus into a fool's paradise.

Petite Pallace, I. 116:

to bring us into a fool's paradise.

Guazzo, *Civ. Conv.*, 186: to bring him into a fool's paradise. — Draxe, 410, 1986 (*s.v.* Simplicity): He bringeth him into a fool's paradise. — Beaumont and Fletcher, *The Spanish Curate*, I. i (1839 ed., 159): Train'd into a fool's paradise, with a tale Of an imagin'd form.

*Romeo and Juliet*, II. iv. 174: If ye should lead her into a fool's paradise, as they say.

**253** ***FOOLS have the wit to keep themselves out of the rain***

Euphues, 273:

Indeed so much wit is sufficient for a woman as when she is in the rain can warn her to come out of it.

H. Buttes, *Dyets drie Dinner* (1599), B IV: Fools . . . have the wit to keep themselves out of the rain. — Beaumont and Fletcher, *Wit without Money*, I. i (1839 ed., 185): An excellent judgment they report you have, a wit: Keep yourself out o' th' rain, and take your cloak with you. — A common modern form of this proverb is, "He hasn't sense enough to come in out of the rain."

*Twelfth Night*, I. iii. 78: *Maria.* It's dry. — *Sir Andrew.* Why, I think so: I am not such an ass but I can keep my hand dry.

**254** ***Two FOOLS in one house are a couple too many***

**255** ***Better one house be cumbered with two FOOLS than two houses spoiled***

Euphues, 264:

Methinketh it were no good match, for two fools in one bed are too many.

Mother Bombie, V. iii. 106:

Better one house be cumbered with two fools than two.

Ferguson, 259: Twa fools in ae house are a couple o'er mony. — Same, Henderson, 22. — Fuller, 195: Two fools in a house are too many by a couple. — Kelly, 324, 176: Two fools in a house are too many. — Düringsfeld, II. 756.

Ray, 45: Better one house filled than two spilled. — Kelly, 219, 334: It had been a pity to have spoil'd two houses with them ("Spoken when two ill natur'd people are married"). — Lean, I. 465.

**256** ***Do not make thy FOOT thy head***

Euphues, 241:

Then how vain is it, Euphues, . . . that the foot should neglect his office to correct the face.

Petite Pallace, I. 93:

Shall I make more account of the meaner parts than of the head?

Heywood, 67: Folk show much folly, when things should be sped, To run to the foot that may go to the head. — *Looking Glass for London*, Malone ed., F 2: Where servants gainst masters do rebel . . . if the feet the head shall hold in scorn, The City's state will fall and be forlorn. — Deloney, *Gentle Craft*, 86: Should I forsake all these to make my foot my head and my servants my superiors? — Chapman, *Widow's Tears*, II. iv. 167: Or am I so scant of worthy suitors . . . that I must make my foot my head. — Clarke, 91 (*s.v.* Dignitas et excellentia): Better go to the head than to the feet.

*The Tempest*, I. ii. 468: What! I say, My foot my tutor? — *Timon*, I. i. 95: Yet you do well To show Lord Timon that mean eyes have seen The foot above the head. — *King Lear*, III. ii. 31: The man that makes his toe What he his heart (head [Furness]) should make, Shall of a corn cry woe, And turn his sleep to wake.

**257** ***Our nature is to run upon that which is FORBIDDEN us***

**258** ***FORBIDDEN fruits are sweetest***

Cf. *Danger* and delight grow upon one stalk (stock)

Petite Pallace, II. 77 (*Max. Yr. MS.*, 117, 118):

for our nature is to run upon that which is forbidden us; vices the more prohibited, the more provoked.

Publilius Syrus, 90: *Nil magis amat cupiditas, quam quod non licet.* — *Sentences for Children* (*Sententiae Pueriles*), 10, 4: *Vetita magis appetimus.* We lust more after things forbidden. — Kyd, *Spanish Tragedy*, III. v. 6: What they are most forbidden, they will soonest attempt. — Marston, *The Fawn*, V. i. 13: Let it be lawful to make use, ye powers, Of human weakness that pursueth What is inhibited.

Webster, *Duchess of Malfy*, III. ii. 66: Love mixt with fear is sweetest. — Draxe, 417, 2291 (*s.v.* Unlawful): Stolen waters are sweet. — Clarke, 191 (*s.v.* Lucrum ex scelere): Stolen water is sweet. *Dulce pomum cum abest custos.* — *Ibid.*, 326 (*s.v.* Voluptas): Stolen bread is ever

sweetest. — Howell, *English Proverbs*, 17: Stolen goods seem sweet, but take heed of afterclaps. — *Polyglot* (French), 55: Nothing so good as forbidden fruit. — Düringsfeld, II. 526: *Verbotene Frucht schmect am besten.* — Lean, IV. 101.

Compare *Measure for Measure*, I. ii. 129: Our natures do pursue, Like rats that ravin down their proper bane, A thirsty evil, and when we drink we die.

**259** ***FORGIVE and forget***

Euphues, 75:

seeing I mean altogether to forget her, I mean also to forgive her.

Heywood, 90: To forgive and forget all. — Greene, VIII. 137: Forgive and forget. — Swift, *Pol. Conv.*, IX. 398: You must forget and forgive. — *Polyglot* (Germ.), 172: Forgive and forget. — Lean, III. 447: 'Forgive, forget,' we're often told, Was found a maxim good of old.

*The Third Part of Henry the Sixth*, III. iii. 200: I forgive and quite forget old faults. — *Richard the Second*, I. i. 156: Forget, forgive, conclude and be agreed. — *All's Well That Ends Well*, V. iii. 9: forgiven and forgotten all. — *King Lear*, IV. vii. 85: Pray you now, forget and forgive: I am old and foolish.

**260** ***The FORK is commonly the rake's heir***

**261** ***He's better with the rake (fork) than with a FORK (rake)***

Euphues, 208:

Tedding that with a fork in one year which was not gathered together with a rake in twenty.

Mother Bombie, I. iii. 186:

What we get together with a rake, they cast abroad with a fork.

Pappe with an Hatchet, Bond ed., III. 412, 39:

He seeks to ted abroad the church's goods with a fork and scratch it to himself with a rake.

Fuller, 166: The fork is commonly the rake's heir. — Clarke, 295 (*s.v.* In stupidos): He's better with a rake than with a fork. — Same, Codrington, 106, 418; Ray, 175. — Ferguson, 236: He comes aftner wi'

the rake than the shool. — Same, KELLY, 129, 29 ("Spoken of a poor friend, whose business is not to give us, but to get from us"); HISLOP, 115. — FULLER, 86: He useth the rake more than the fork. — FULLER, 94: I asked for a fork and you bring me a rake. — Same, BOHN, 410; HAZLITT, 237.

*King Henry the Eighth*, III. ii. 110: How, i' the name of thrift, Does he rake this together?

**262** *FORTUNE favors the brave*

Cf. *Faint* heart never won fair lady

PETITE PALLACE, I. 79 (*Max. Yr. MS.*, 20):

This saying is no less tried than true, that fortune ever favoureth the valiant.

*Ibid.*, I. 151: .

Fortune, you know, favoureth not the fainthearted.

ERASMUS, *Adagia*, II. 88 B: *Fortes fortuna adjuvat.* — SKEAT, 78, 189: Fortune favours the bold. — HISLOP, 99: Fortune helps the hardy. — *Sentences for Children* (*Sententiae Pueriles*), 4, 7: *Audentes fortuna juvat.* — *Ibid.*, 6, 8: *Fortes fortuna adjuvat.* — See HAECKEL, *Das Sprichwort bei Chaucer*, 5, 17 b; and WALZ, *Das Sprichwort bei Gower*, 65, 204 b, for other examples. — OTTO, 144, 702.

**263** *FOUL water as soon as fair will quench hot fire*

EUPHUES, 378:

Hot fire is not only quenched by the clear fountain, nor love only satisfied by the fair face.

MOTHER BOMBIE, III. iv. 24:

foul water will quench hot fire as soon as fair.

HEYWOOD, 13: Foul water as soon as fair will quench hot fire. — Same, CAMDEN, 296; CLARKE, 265 (*s.v.* Proximis utendum). — CLARKE, 44 (*s.v.* Auxilium infirmum): Foul water will quench fire. — Same, FULLER, 56. — DAVIES, 50, 388: Foul water's good enough to extinguish fire. — DÜRINGSFELD, II. 593.

**264** *Here I FOUND you and here I leave you*

EUPHUES, 24:

Here I found you and here I leave you.

*Ralph Roister Doister*, I. iii. 79: Here I found you and here I leave both twain. — *Kyng Leir and His Three Daughters*, IV. vii. 304: Here I found you, and here I'll leave you. — *Honest Whore*, Part II, IV. i. 15: As I found you I leave you. — Compare Breton, *A Packet of Letters*, 51, 5: In hearty good will, I leave you as I found you.

**265** ***Either the FOX or the fern-bush***

Euphues, 301:

It is a blind goose that knoweth not a fox from a fern bush.

Withals, 574: *Parturiunt montes, nascetur ridiculus mus:* He spake of a fox, but when all came to all it was but a fern brake. — Clarke, 143 (*s.v.* Jactantia): You spoke of a fox but when all came to all, it was but a fern brake. — Same, Howell, *English Proverbs*, 16. — Kelly, 97, 41: Either the Tod [i.e. fox] or the braken-bush ("Spoken to silly people when they speak with uncertainty"). — Henderson, 107: Either the tod or a fern-bush. — Ramsay (Lean, III. 454): Either the tod or the fern bush.

The form of the proverb given in *Euphues* was printed in his proverbial collection by Fuller (105), and from there incorporated by Bohn (426), Hazlitt (263), and Christy (I. 457), into their collections.

**266** ***When the FOX preaches beware (take heed of) your geese***

Cf. It is a blind *goose* that comes to a fox's sermons

Euphues, 60:

When the fox preacheth, the geese perish.

*Towneley Mysteries* (Surtees), 10. Let furth youre geyse, the fox wille preche. — Heywood, 82; 201: When the fox preacheth then beware your geese. — Same, Camden, 293; Draxe, 383, 791 (*s.v.* Fox); Clarke, 95 (*s.v.* Discrimen); Davies, 46, 210. — Kelly, 344, 35: When the tod preaches, look to the geese ("When wicked men put on a cloak of religion, suspect some wicked design"). — Düringsfeld, I. 523.

**267** ***FRANKINCENSE is burned before it smells***

Cf. If you beat (pound) *spice* it will smell the sweeter

Euphues, 76:

The pure frankincense which smelleth most sweet when it is in the fire.

*Ibid.*, 363:

The frankincense is burned before it smell.

*Wit's Commonwealth* (*Second Part*), 54: As frankincense doth not smell except it be put into the fire so . . . — CAWDRAY, 6: As frankincense when it is put into the fire, giveth the greater perfume, or as the spice if it be pounded and beaten, smelleth the sweeter.

**268** ***There is FRAUD (falsehood, flattery) in friendship***

Cf. There is *falsehood* in fellowship

EUPHUES, 53:

Here you may see, gentlemen, . . . the fraud in friendship.

PETITE PALLACE, I. 101:

Alas! my Germanicus, are you to know . . . the falsehood in friends!

CAMDEN (Hazlitt, 446): There is falsehood in friendship ("*Falsehood in Friendship* is the title of a volume printed in 1605"). — J. S., *Wit's Labyrinth*, 1648 (Lean, IV. 148): There is flattery in friendship.

*Henry the Fifth*, III. vii. 124: I will cap that proverb with, "There is flattery in friendship."

**269** ***It is better to have a FRIEND at court than a penny in purse***

EUPHUES, 461:

I know that a friend in the court is better than a penny in the purse.

WALZ, *Das Sprichwort bei Chaucer*, 4 (See parallels given here.): For friend in court ay better is Than penny in purse. — TAVERNER, *Proverbs or Adagia of Erasmus*, f. xiv. v: Where friends be, there be goods ("Whereunto our English proverb alludeth: A friend in court is worth a penny in purse."). — CAMDEN, 290: A friend in court is worth a penny in purse. — Same, DRAXE, 381, 695 (*s.v.* Favour); CLARKE, 24 (*s.v.* Amicitia); HISLOP, 21. — DRAXE, 383, 804 (*s.v.* Friendship): A friend in the court is better than two pence in a man's purse. — DAY, *Blind Beggar of Bednal Green*, Bullen ed., 49: It is better to have a friend at court than a penny in purse. — FULLER, 5: A friend in court is as good as a penny in pocket. — DÜRINGSFELD, 1. 504: A friend in the way is better than a penny in the purse.

*The Second Part of Henry the Fourth*, V. i. 34: a friend i' the court is better than a penny in the purse.

**270** ***A FRIEND is another self***

Cf. The *heart* (soul) is not where it lives but where it loves

EUPHUES, 28:

A friend is . . . at all times another I.

PETITE PALLACE, I. 157:

of all griefs it is most griping when friends are forced to part each from other . . . when own's self is separated from himself, or at least his second self.

ERASMUS, *Adagia*, II. 14 F: *Amicus alter ipse.* — Same, CLARKE, 24. — UDALL, 233: Alexander esteemed Hephaestion a second Alexander, according to the proverb, *Amicus alter ipse*, that is, two friends are one soul and one body. — *Damon and Pithias*, 31: *Amicus alter ipse.* — *Ibid.*, 45: Ah, my Damon, another myself. — MARLOWE, *Edward the Second*, I. ii. 142: Why should'st thou kneel? Know'st thou not who I am? Thy friend, thyself, another Gaveston! — WITHALS, 552: I use my friend as I use myself: *Amicus alter ipse est.* — OTTO, 25, 111.

*Hamlet*, I. ii. 161: Horatio, — or I do forget myself. — *Sonnets*, 42, 13: But here's the joy; my friend and I are one.

**271** ***A faithful FRIEND is like a phoenix***

EUPHUES, 293:

For as there is but one Phoenix in the world, so is there but one tree in Arabia wherein she buildeth; and as there is but one Camilla to be heard of, so is there but one Caesar that she will like of.

ENDIMION, III. iv. 145:

But friends to be found, are like the phoenix in Arabia, but one.

ERASMUS, *Adagia*, II. 615 B: *Phoenice rarior.* — *Idem*, *Similia*, I. 613 E: *Ut Phoenix nunquam est nisi unica, et ea vix credita cuiquam: Ita rerum optimarum summa raritas est.* — CLARKE, 26 (*s.v.* Amicitia): A faithful friend is like a Phoenix. — BRETON, 5, 16: A friend is like a Phoenix.

**272** ***A FRIEND is not so soon gotten as lost***

EUPHUES, 307:

A friend is long a getting and soon lost.

CAMDEN, 290: A friend is not so soon gotten as lost. — CLARKE, 26 (*s.v.* Amicitia): A friend is not so soon found as lost. — FULLER, 56: Friends are not so soon got or recovered, as lost.

**273** ***There is no more hold of a new FRIEND than of a new fashion***

**274** ***Old FRIENDS and old wine are best***

EUPHUES, 74:

Ah, well I wot that . . . *a new garment maketh thee leave off the old though it be fitter,* and *new wine causeth thee to forsake the old though it be better.*

PETITE PALLACE, II. 132–133:

For you must consider, *true friends are not like new garments which will be the worse for wearing:* they are rather . . . *like many wines, which the older they are the better they are!*

*Promus*, 508, 1612: *Vin vieux, amy vieux, et or vieux sont aimez en tous lieux.* — DRAXE, 383, 809 (*s.v.* Friendship): Old friends and old wine are best. — CLARKE, 24 (*s.v.* Amicitia): Old wine and old friends be praised every where. — HOWELL, *French Proverbs*, 10: Gold, a friend, and wine, the older the better. — HERBERT, 362: Old wine and an old friend are good provisions. — *Polyglot* (Port.), 268: Of oil, wine, and friends, the oldest.

CLARKE, 24 (*s.v.* Amicitia): Change not thy old friend for a new. — FULLER, 180: There is no more hold of a new friend, than of a new fashion. — Same, HAZLITT, 447. — *Polyglot* (Dan.), 393: The new is always liked, though the old is often better. — In using these two proverbs here Lyly is imitating Pettie closely.

**275** ***All are not FRIENDS who smile on you***

EUPHUES, 305:

nor (are) all friends that bear a fair face.

*Polyglot* (Dutch), 325: All are not friends who smile on you. — Compare CLARKE, 128 (*s.v.* Fraus ab amico): All are not friends that speak us fair. — FULLER, 18: All are not friends that speak one fair. — HISLOP, 13: A' are no friends that speak us fair.

**276** ***FRIENDSHIP between man and man is less sincere than friendship between man and woman***

EUPHUES, 78:

The friendship between man and man as it is common so is it of course, between man and woman as it is seldom so is it sincere.

ENDIMION, III. iv. 114:

The love of men to women is a thing common and of course: the friendship of man to man infinite and immortal.

PETITE PALLACE, I. 2:

for the friendship amongst men is to be counted but cold kindness, in respect of the fervent affections between men and women: and our nature is rather to dote of women, than to love men.

The thought as expressed in *Endimion*, III. iv. 114, is opposite in meaning to that in *Euphues*, 78. In *Wit's Commonwealth* (*First Part*), 59, the passage from *Endimion* is quoted, but it is attributed there to Plato.

**277** ***FRIENDSHIP (love) is grounded upon (proceedeth of) the similitude of manners***

EUPHUES, 29:

Doth not the sympathy of manners make the conjunction of minds?

*Ibid.*, 78:

The friendship between man and man . . . proceedeth of the similitude of manners.

*Ibid.*, 274:

between the similitude of manners there is a friendship.

*Ibid.*, 372:

in friendship there must be . . . a similitude of manners.

PETITE PALLACE, I. 137:

I think love chiefly to be grounded upon the similitude of manners.

*Damon and Pithias*, 19: They say, *morum similitudo consuit amicitias.* — FULLER, 157: Sympathy of manners maketh conjunction of minds. — Same, BOHN, 493, but not in Hazlitt.

**278** *In FRIENDSHIP (love) there must be equality*

EUPHUES, 372:

In friendship there must be an equality of estates.

PETITE PALLACE, I. 25 (*Max. Yr. MS.*, 10):

in all degrees of friendship equality is chiefly considered.

*Ibid.*, I. 166–167 (*Max. Yr. MS.*, 49):

For perfect love can never be without equality.

PUBLILIUS SYRUS, 24: *Amicitia pares aut accipit, aut facit.* — ERASMUS, *Adagia*, II. 14 F: *Amicitia aequalitas.* — HENDERSON, 40: Perfect love canna be without equality. — *Polyglot* (Ital.), 94: Where there is not equality there never can be perfect love.

**279** *Sharp FROSTS bite forward spring*

EUPHUES, 435:

But sharp frosts bite forward springs [of death of King Edward VI].

FULLER, 32: Better late ripe and bear than early blossom and blast.

*Richard the Third*, III. i. 94: Short summers lightly have a forward spring [intimating the death of the young Prince].

**280** *GALEN giveth goods, Justinian honors*

EUPHUES, 99:

The old verse standeth as yet in his old virtue, "That Galen giveth goods, Justinian honours."

G. C. Scoggin, in *Classical Philology*, 14 (1919). 386–389, traces this "popular commonplace" back to the first half of the 15th century. W. P. Mustard, in *Modern Language Notes*, 33 (1918). 336–337, cites among other parallels one from the *Epistulae Obscurorum Virorum*, ii. 15 (*c.* 1517): *quia scientia Juris est de pane lucrando: unde versus Dat Galienus opes et sanctio Justiniani: Ex aliis paleas, ex istis collige grana.* I have not seen it noted that Ariosto in his *Gli Soppositi* (*c.* 1509), I. ii. 75, introduces this in an abridged form, and comments as

to its source that "*e d'una nostra chiosa eccellentissima,*" or, as Gascoigne translates it in his *Supposes*, "it is written in one of our gloses." Ariosto's quotation is, "*unde versus: Opes dat sanctio Justiniana; Ex aliis paleas, ex istis collige grana.*" Draxe, *Anglia*, 42. 392, 1209, has a proverb, "The physician gleaneth, and the lawyer reapeth." Max Förster, in his reprint of Draxe's *Treasurie of Ancient Adages* in *Anglia* has indicated that Draxe has a classical parallel to this proverb, but has not given it. The classical proverb in Draxe may furnish another instance of the "popular commonplace" noted by Scoggin and Mustard.

**281** ***To GET goods is the benefit of fortune but to keep them is the gift of wisdom***

EUPHUES, 177:

To get goods is the benefit of fortune, to keep them the gift of wisdom.

PETITE PALLACE, I. 101:

For to get is the gift of fortune, but to keep is the power of prudence and wisdom.

Cf. *Ibid.*, I. 101 (*Max. Yr. MS.*, 25):

A kingdom is more easily gotten than kept.

PUBLILIUS SYRUS, 56: *Fortunam citius reperias, quam retineas.* — Same, CLARKE, 124 (*s.v.* Fortunae commutatio). — SKEAT, 77, 185: Keeping is harder than winning. — HENDERSON 53: Gear is easier gained than guided. — Same, HAZLITT, 163.

**282** ***Between GLASS and crystal there is a great difference***

EUPHUES, 108:

A great distinction to be put between vitrum and the crystal, yet both glass.

ERASMUS, *Similia*, I. 597 F: *Vitrum mire crystallum imitatur, res vilissima, rem longe preciosissimam.*

**283** ***The purest GLASS is most brittle***

Cf. *Glasses* and lasses are brittle ware

EUPHUES, 40 (*Max. Yr. MS.*, 232):

the glass once crazed will with the least clap be cracked.

*Ibid.*, 302:

nothing more smooth than glass, yet nothing more brittle . . . nothing more fine than wit, yet nothing more fickle.

Cf. Petite Pallace, II. 3 (*Max. Yr. MS.*, 72):

the finest metals soonest break.

This may be based upon a proverbial thought that Greene gives, I. 155, 16: "purest glass is most brittle"; and III. 66: "the finest glass most brittle." — Fuller, 247 (same, Bohn, 465: Hazlitt, 340; Christy, I. 471): Nothing more smooth than glass, yet nothing more brittle, Nothing more fine than wit, yet nothing more fickle.

**284** *GLASSES and lasses are brittle ware*

Euphues, 76:

after all of his [Menelaus'] strife he won but a strumpet [Helen] . . . which was as much in my judgment as to strive for a broken glass, which is good for nothing.

*Ibid.*, 416:

you [women] shall think worse of your garish glasses, which maketh you of no more price than broken glasses.

Petite Pallace, II. 106 (*Max. Yr. MS.*, 143):

women having lost their chastity are like broken glasses which are good for nothing.

Herbert, 365: A woman and a glass are ever in danger. — Codrington, 98, 200: Credit lost is like a Venice glass broke. — Lean, I. 473: Women are like to Venice glasses, one crack spoils them. — Kelly, 113, 6: Glasses and Lasses are bruckle (brittle) wares ("Both apt to fall, and both ruined by falling"). —Henderson, 9: Credit lost is like a broken glass. — *Polyglot* (Germ.), 144; (Span.) 227: A woman and a glass are always in danger; (Ital.) 99: Lasses and glasses are always in danger; (Port.) 265: Women and glass are always in danger. — Compare *Maxwell Younger Manuscript*, 232: Well doth he know that the glass once crazed will with the least clap be cracked (*Euphues*, 40).

*Measure for Measure*, II. iv. 123: *Angelo.* Nay, women are frail too. — *Isabella.* Ay, as the glasses where they view themselves, Which are as easy broke as they make forms. — *Pericles*, IV. vi. 151: Crack the glass of her virginity and make the rest malleable.

**285** ***You GO (take) the wrong way to the wood***

EUPHUES, 269:

Fidus, you go the wrong way to the wood.

HEYWOOD, 91–92: ye took the wrong way to wood. — DRAXE, 365, 13 (*s.v.* Absurdities): He goeth the wrong way to work, or to the wood. — CLARKE, 8 (*s.v.* Absurda, indecora): You go the wrong way to work.

**286** ***Those that GOD loves (the good) do not live long (die young)***

PETITE PALLACE, I. 62:

the gods have had her up into heaven as one too good to remain on earth.

*Ibid.*, II. 160:

those children which are destined to death in the prime time of their life, are far more witty, discreet, and perfect every way, than those who have long time granted them to live on earth.

OTTO, 5, 20: *Quem di diligunt, adulescens moritur.* — ERASMUS, *Adagia*, II. 927 F: *Mors optima rapit, deterrima relinquit.* — MARLOWE, *Edward the Second*, III. ii. 80: Ah, boy! this towardness makes thy mother fear Thou art not mark'd to many days on earth. — DELAMOUTHE, 51: All those that God loves, do not live long. — DRAXE, 391, 1181 (*s.v.* Lack): Fair children die. — CLARKE, 322 (*s.v.* Vita hominis misera et brevis): Those that God loves do not always live long. — *Revenge for Honour*, V. ii. 67: 'Twas his own destiny, not bad intentions, Took him away from earth: he was too heavenly, Fit only for th' society of angels. — HERBERT, 389: Those that God loves do not live long.

*Richard the Third*, III. i. 79: So wise so young, do never live long. — *Romeo and Juliet*, I. iii. 19: Well, Susan is with God; She was too good for me. — *Pericles*, IV. i. 9: *Leonine.* . . . but yet she is a goodly creature. — *Dionyza.* The fitter, then, the gods should have her.

**287** ***Out of GOD'S blessing into the warm sun***

EUPHUES, 181:

(If thou leave the court and go into the country), thou shalt come out of a warm sun into God's blessing.

*Ibid.*, 303:

thou art come . . . from quoting of the Scriptures to courting with ladies . . . and thou forsakest God's blessing to sit in a warm sun.

Petite Pallace, II. 146:

as they say, out of God's blessing into a warm sun [from study to marriage].

As Croll remarks, 181, note 3, "This is one of the most picturesque of Elizabethan proverbial phrases, as well as one of the most difficult to explain." Kelly in his *Scotish Proverbs*, 1721, in discussing the proverb, "Out of the frying Pan into the fire," (268, 2) says that "there is an English proverb that I have seen to this purpose, *but I do not understand it*, viz., 'Out of God's blessing into the warm sun.'" This proverb may be connected with *Ex umbra in solem*, one of Erasmus' *Adagia*, II. 101 B, of which Erasmus says by way of explanation: "*Ex umbra in solem educere, est rem prius abditam et ociosam, in publicum et in communem vitae usum deducere. Translatum ab athletis, quibus mos, solis et pulveris patientia confirmare corporis robur. Delicatorum autem est, in umbra latitare. Venustius fiet, si ad animi rem torqueatur: veluti si quis dicat, philosophiam a Socrate ex umbra in solem esse productam.*"

Lean, II. 706–707, gives numerous examples. The following examples are not found in Lean: Florio, *Italian-English Dictionary*, 95: Out of God's blessing into the warm sun, out of the parlor into the kitchen, from bad to worse. — Draxe, 366, 52 (*s.v.* Adversity, or misery): Out of God's blessing into the warm sun. — Clarke, 123 (*s.v.* Fortunae commutatio): Out of God's blessing into the warm sun (There is no corresponding Latin proverb given here). — Howell, *English Proverbs*, 5: He goes out of God's blessing to the warm sun, viz., from good to worse. — Torriano, p. 100, explains in a note that "Oft who flies the Bear, lights on the lion" (92, 21) is equivalent to this proverb. — Swift, *Pol. Conv.*, IX. 413: Well, she's out of God's blessing into the warm sun [said of a woman who marries].

*King Lear*, II. ii. 167: Good king, that must approve the common saw, Thou out of heaven's benediction comest To the warm sun! — Compare *Hamlet*, I. ii. 66–67: *King.* How is it that the clouds still hang on you? — *Hamlet.* Not so, my lord; I am *too much i' the sun.*

## 288 *GOLD is tried by the touchstone*

Euphues, 42:

The gold (is known) by his touch.

*Ibid.*, 58:

But as the true gold is tried by the touch . . . so the loyal heart of the faithful lover is known by the trial of his lady.

GREENE, II. 215, 20: The touchstone trieth the gold. — *Wit's Commonwealth* (*Second Part*), 384: As gold is tried by the touch: so good books by their worth. — *Ibid.*, 447: As gold is tried by the touchstone, so riches do show what is in a man. — FULLER, 26: As the touchstone trieth gold, so gold trieth men. — Same, BOHN, 322.

**289** ***A GOLD key will open any lock***

EUPHUES, 275:

And who is so ignorant that knoweth not gold to be a key for every lock?

HOWELL, *Spanish Proverbs*, 7: There is no lock but a golden key will open it. — HERBERT, 367: No lock will hold against the power of gold. — HENDERSON, 52: A gowd key will open ony lock. — DÜRINGSFELD, I. 612.

**290** ***All is not GOLD that glisters* (*glitters*)**

EUPHUES, 51:

thinking all to be gold that glistered.

*Ibid.*, 303:

if thy glass glister it must need be gold.

PETITE PALLACE, II. 132 (*Max. Yr. MS.*, 152):

For all is not gold which glisteneth.

HEYWOOD, 27: All is not gold that glitters (Sharman edition has 'glistens,' Farmer edition, 'glitters.'). — *Ralph Roister Doister*, V. i. 14: All things that shineth are not by and by pure gold. — FLORIO, *First Fruites*, 32: All that glistreth is not gold. — CAMDEN, 290: All is not gold that glisters. — DRAXE, 377, 522 (*s.v.* Dissimulation): All is not gold that glistereth. — DÜRINGSFELD, I. 33.

*The Merchant of Venice*, II. vii. 65–66: All that glisters is not gold, Often have you heard told.

**291** ***GOOD counsel proceeds from a friendly mind***

EUPHUES, 372:

seeing so good counsel could not proceed of any ill conceit, thought once again to solicit his friend.

PETITE PALLACE, I. 74 (*Max. Yr. MS.*, 18):

It is an assured sign of a free and friendly mind to give good counsel.

**292** ***A GOOD name is rather to be chosen than great riches***

Cf. He that *loses* his honesty hath nothing more to lose

PETITE PALLACE, I. 20–21:

an honest name . . . the chief riches I have.

*Ibid.*, I. 35:

Is not the loss of goods less than one's good name?

PROVERBS xxii. 1: A good name is rather to be chosen than great riches. — ERASMUS, *Familiar Colloquies*, 28: the loss of one's good name is worse than the loss of money. — BARCKLEY, *Felicitie of Man*, 297: the other [detraction] taketh away his reputation and good fame, which after Solomon is more worth than worldly goods. — DRAXE, 397, 1453 (*s.v.* Name): A good name is better than gold. — DÜRINGSFELD, I. 210: *Ein guter Name ist besser als Silber und Gold.* — CHRISTY, II. 318, 16 (Germ.): Who steals another's good name makes him poor indeed, and not enriches himself.

*Othello*, III. iii. 155: Who steals my purse, steals trash: But he that filches from me my good name Robs me of that which not enriches him And makes me poor indeed.

**293** ***It is GOOD to be merry and wise***

EUPHUES, 12:

he was merry but yet so wary.

*Ibid.*, 290:

they found (Euphues) both sober and wise, yet sometimes merry and pleasant.

*Ibid.*, 429:

whom I often beheld merry yet wise.

HEYWOOD, 6: 'Tis good to be merry and wise. — *Ralph Roister Doister*, I. i. 6: be merry and wise. — *Damon and Pithias*, 47: It is very good to be merry and wise. — DRAXE, 366, 47 (*s.v.* Adventuring): It is good to be merry and wise. — *Ibid.*, 396, 1399 (*s.v.* Mirth). — CLARKE, 306 (*s.v.* Temperantia): Be merry and wise. — CERVANTES, *Don Quixote*, III. 71;

IV. 85. — Clarke, 185 (*s.v.* Laetitia): Good to be merry and wise. — Davies, 43, 112: To be merry and wise is good, they say. — Lean, IV. 15, gives other examples.

**294** ***It is GOOD (wise) to (he is a happy man who can) beware by other men's harm***

Cf. *Wit* is never good till it be bought; *Experience* is the mother of wisdom; *Experience* is the mistress of fools

Euphues, 16:

Is not he accounted most wise whom other men's harms do make most wary?

*Ibid.*, 98:

I would to God I were not able to find this for a truth by mine own trial; and I would the experience of others' idleness had caused me rather to avoid that fault than experience of mine own folly.

Midas, V. ii. 38:

Well, *Felix quem faciunt aliena pericula cautum*, happy are they whom other men's horns do make to beware.

Erasmus, *Adagia*, II. 496 E: *Felix, quem faciunt aliena pericula cautum.* — *Ibid.*, 496 F: *Feliciter sapit, qui alieno periculo sapit.* — Duschl, *Das Sprichwort bei Lydgate*, 18, has parallels. — Camden, 300: It is good to beware by other men's harms. — Same, Clarke, 23 (*s.v.* Alieno periculo); Howell, *English Proverbs*, 8. — Camden, 299: He is happy who can beware by others' harms. — Draxe, 419, 2355 (*s.v.* Warning): Happy is he whom other men's harms do make to beware. — Hazlitt, 173: He is a happy man who is warned by another man's deed.

**295** ***It is a blind GOOSE that comes to a fox's sermons***

Cf. When the *fox* preaches beware your geese

Euphues, 311:

It is . . . a blind goose that cometh to a fox's sermons.

Greene, III. 208, 26: It is a blind goose that runneth to the fox's sermon. — Fuller, 106: It is a silly goose that comes to a fox's sermon. — Same, Bohn, 428; Hazlitt, 265. — Greene and Fuller *may* have no other authority than Lyly for their forms of the proverb. — Croll, 60, note 1, believes Lyly's words to be a variation of the well-established proverb, "When the *fox* preacheth, the geese perish."

**296** ***Young (old) is the GOOSE that will not eat oats***

EUPHUES, 351:

I have heard that young is the goose that will eat no oats.

ENDIMION, V. ii. 28:

It is an old goose that will eat no oats.

FULLER, 220 (same, BOHN, 582; HAZLITT, 561; CHRISTY, I. 458): Young is the goose that will not eat oats.

**297** ***All is not GOSPEL that comes out of his mouth (that men say, that thou sayst, etc.)***

EUPHUES, 51:

thinking . . . all to be gospel that Euphues uttered.

*Ibid.*, 407:

said that in all things Euphues spake gospel.

HAECKEL, *Das Sprichwort bei Chaucer*, 39: Alle is not gospel . . . that men seyn. — HEYWOOD, 57: All is not gospel that thou dost speak. — *Promus*, 500, 1565: All is not gospel. — DRAXE, 381, 733 (*s.v.* Flattery): All is not gospel that comes out of his mouth. — Same, CLARKE, 141 (*s.v.* Jactantia); RAY, 163; FULLER, 19; HAZLITT, 53. — LEAN, III. 416.

**298** ***He is unworthy to GOVERN (command) others who cannot govern (command) himself***

EUPHUES, 327:

Julius Caesar . . . conquered all things saving himself.

GALLATHEA, Epilogue, 11:

Love conquereth all things but itself.

CAMPASPE, V. iv. 150:

It were a shame Alexander should desire to command the world, if he could not command himself.

PETITE PALLACE, II. 158 (*Max. Yr. MS.*, 167):

Solon sayeth, that they only are fit to govern other, who can well guide themselves.

PUBLILIUS SYRUS, 136: *Stultum, imperare reliquis, qui nescit sibi.* — *Wit's Commonwealth* (*First Part*), 186: He is unworthy to be a master over

other, that cannot master himself. — Barckley, *Felicitie of Man*, 289: It is a hard case when he that cannot govern himself, shall bear rule over others. — Cervantes, *Don Quixote*, III. 252: For he that cannot govern himself, will ill govern others.

**299** ***No man gathers GRAPES of thorns, nor figs of thistles***

Euphues, 20:

Is it possible to gather grapes of thorns, or figs of thistles?

Petite Pallace, II. 113:

May one gather grapes of thorns, sugar of thistles?

*Piers Plowman*, C III. 28–29 (Skeat, 48, 118): For shal neuere brere bere beries as a vyne, Ne on croked kene thorne kynde fygys wexe. — Gosson, *Schoole of Abuse*, 32: If we gather grapes among thistles, or seek for this food at theatres, we shall have a hard pittance, and come to short commons. — Florio, *Second Fruites*, 179: Grow grapes upon thistles. — *Promus*, 470, 1450: No man gathereth grapes of thorns nor figs of thistles (Matthew vii. 16). — Clarke, 59: *E spinis uvas colligere.* — Düringsfeld, I. 298.

**300** ***He does not let GRASS grow under his feet***

Euphues, 210:

Live in the country, not in the court, where neither grass will grow nor moss cleave to thy heels.

*Ibid.*, 221:

there will no moss stick to the stone of Sisyphus, no grass hang on the heels of Mercury.

*Ralph Roister Doister*, 1847 reprint, 65: No grass grows on his heel. — Ramsay, 355: He'll no let grass grow at his heels. — In the quotations from *Euphues* there is a reference also to, "A rolling *stone* gathers no moss."

**301** ***To cut the GRASS under one's feet***

Petite Pallace, I. 121:

thought the grass had been cut from under his feet.

Greene, VI. 189: lest delay might breed danger, and the grass be cut from under their feet. — Same, Greene, VII. 206; and *Mamillia*, 124.

— *Promus*, 498, 1557: *Couper l'herbe sous les pieds.* Grass cut under foot. — Howell, *French Proverbs*, 9: To cut the grass under one's feet.

**302** *GRAVELLED (stalled) in the sand (suds)*

Petite Pallace, II. 8:

Scilla, who before kept other in hands, was herself set in the sands.

Draxe, 401, 1609 (*s.v.* Perplexity): Gravelled, or stalled, in the suds, or sand. — *The Honest Lawyer*, Farmer Facsimile ed., H 3: and leave my creditors in the suds. — Ray, 151: To leave one in the briers or suds.

**303** *To GREASE in the fist (hand)*

Euphues, 274–275:

Gilt . . . rubbed well in a hot hand is such a grease as will supple a very hard heart.

Pappe with an Hatchet, Bond ed., III. 402, 32:

it may be, thou shalt be harkened to, stroked on the head, greased in the hand, fed daintily.

*Conflict of Conscience* (1581), 1851 ed., 30: To grease one's hand. — Draxe, 373, 380 (*s.v.* Covetousness): He must be greased in the fist. — *Ibid.*, 369, 204 (*s.v.* Bribery): To grease a man in the fist. — Howell, *French Proverbs*, 18: To grease in the fist ("Give bribes").

**304** *GRECIAN faith*

Euphues, 13:

If (I be) in Greece I can shift.

*Ibid.*, 73–74:

Is it not commonly said of Grecians that craft cometh to them by kind, that they learn to deceive in their cradles?

*Ibid.*, 75:

But I weigh this treachery the less in that it cometh from a Grecian in whom is no troth.

Erasmus, *Adagia*, II. 308 F: *Graeca fide* ("*Plautus 'graecam fidem' dixit ubi non verbis, neque stipulationibus, sed praesente pecunia res agitur.*"). — Same, Nashe, III. 221, 36; Clarke, 248 (*s.v.* Perfidia). — Otto, 156, 770. — Guazzo, *Civ. Conv.*, 27: it is proverbially said, The Greekish faith [i.e. not to be trusted].

**305** *It is a bad* GROUND *(soil) where no flower will grow*

EUPHUES, 175:

it is a bad ground where no flower will grow.

FULLER, 105 (same, BOHN, 426; CHRISTY, I. 358): It is a bad soil where no flowers will grow.

**306** *An unbidden* GUEST *knoweth not where to sit (must bring his stool with him)*

EUPHUES, 33:

bring a stool on mine arm for an unbidden guest.

HEYWOOD, 21: An unbidden guest knoweth not where to sit. — Same, FULLER, 195; DÜRINGSFELD, II. 503. — DRAXE, 386, 923 (*s.v.* Guests): An unbidden guest must bring his stool with him. — Same, HOWELL, *English Proverbs*, 15; BOHN, 313. — CLARKE, 239 (*s.v.* Parasiti): Unbidden guests must bring their stools. — HENDERSON, 124: If I come I maun bring my stool wi' me. — Same, HISLOP, 163. — LEAN, IV. 171.

**307** *HAB (or) nab*

EUPHUES, 340:

Thus Philautus determined, hab nab, to send his letters.

HEYWOOD, 9: hab or nab. — JONSON, *A Tale of a Tub*, IV. i (p. 611): I put it Even to your worship's bitterment, hab nab. — CLARKE, 305 (*s.v.* Temeritas): Habanab. — HOWELL, *English Proverbs*, 10: Hab or nab, I'll have her. — *A New Dictionary of the Canting Crew* (*s.v.* Hab-nab): "at aventure, unsight, unseen, hit or miss." — LEAN, III. 352, gives other examples.

*Twelfth Night*, III. iv. 263: Hob, nob, is his word; give't or take't.

**308** *Be not* HAIL FELLOW *well met with (do not give the hand to) every one*

EUPHUES, 136:

(Pythagoras noted) that we should not shake every man by the hand; that is, that we should not contract friendship with all.

ERASMUS, *Adagia*, II. 17 B: *Ne cuivis dextram injeceris* ("*Ne temere quemlibet in familiaritatem admittas, sed deligas quem diligas.*"). — WITHALS,

567: *Ne cuivis porrigas dextram.* Be not hail fellow well met with every one. — Barckley, *Felicitie of Man*, 342: Pythagoras dissuadeth men from joining hands with every one. — Ray, 163: To be hail, fellow, well met with every one.

*Hamlet*, I. iii. 61–65: Be thou familiar, but by no means vulgar; The friends thou hast, and their adoption tried, Grapple them to thy soul with hoops of steel, But do not dull thy palm with entertainment Of each new-hatch'd, unfledged comrade.

**309** *Against the* HAIR

Euphues, 379:

go against the hair.

Campaspe, *Epilogue at the Black Friars*, 10:

we hope with sundry labours against the hair to correct our studies.

Clarke, 73 (*s.v.* Contra): Clean against the hair. — *Ibid.*, 186 (*s.v.* Libenter et invite): 'Tis against the hair. — Walker (Hazlitt, 50): Against the hair. — Hazlitt, 50 ("Ray takes this literally of the hair of the head or of the fur of animals, in which I think that he errs.").

*Romeo and Juliet*, II. iv. 99: thou desirest me to stop in my tale against the hair. — *The Merry Wives of Windsor*, II. iii. 40: you go against the hair of your professions. — *Troilus and Cressida*, I. ii. 271: merry against the hair.

**310** *It is hard (ill, no)* HALTING *before a cripple*

Euphues, 300:

thou must halt cunningly if thou beguile a cripple.

Gallathea, IV. i. 46:

he must halt cunningly, that will deceive a cripple.

Petite Pallace, II. 81:

it had been in vain for them to have halted before a cripple.

Chaucer, *Troilus and Criseyde*, IV. 1457: It is ful hard to halten unespyed Bifore a crepul, for he can the craft. — Heywood, 71: It is hard halting before a cripple. — Jonson, *A Tale of a Tub*, II. i (p. 595): Ne'er halt afore a cripple. — Beaumont and Fletcher, *The Captain*, I. ii (1836 ed., I. 618): Come, come, this is not wise, nor provident, To halt before a cripple. — Drake, 383, 789 (*s.v.* Foxes): It is no halting be-

fore a cripple. — Clarke, 126 (*s.v.* Fraus): 'Tis ill halting before the cripple. — Düringsfeld, I. 736.

*Passionate Pilgrim*, 308: A cripple soon can find a halt.

**311** ***Never put the HAND between the bark and the tree***

Cf. As *near* as bark to tree

Euphues, 244:

> And for mine own part I never mean to put my hand between the bark and the tree, or in matters which are not for me to be over-curious.

Heywood, 57: It were a folly for me, To put my hand between the bark and the tree . . . Between you [man and wife]. — Draxe, 395, 1371 (*s.v.* Meddling): He putteth his hand between the bark and the tree. — Howell, *English Proverbs*, 9: Who intermeddleth twixt man and wife goeth twixt the bark and the tree. — Kelly, 200, 183: It is ill meddling between the bark and the rind ("It is a troublesome and thankless office to concern ourselves in the jars and out-falls of near relations, as man and wife, parents and children."). — *Polyglot* (French), 23: Never put the finger between the tree and the bark.

**312** ***One HAND washeth another, and both wash the face***

Euphues, 200:

> One hand washeth another, but they both wash the face.

Erasmus, *Adagia*, II. 40 C: *Manus manum fricat.* — Otto, 210, 1036. — Florio, *First Fruites*, 34: One hand washeth another, and both wash the face. — Guazzo, *Civ. Conv.*, 165: As one hand washeth another and both of them the face, so one brother ought to support another, and all of them to procure the honour of their house. — Draxe, 383, 810 (*s.v.* Friends): One hand washeth another. — Clarke, 246 (*s.v.* Pensatio beneficii): *Manus manum fricat:* One good turn demands another. — Howell, *Italian Proverbs*, 5: One hand washeth another and both the face. — Same, Herbert, 365. — Torriano, 142, 9: One hand washeth the other, and both wash the face. — Fuller, 137: One hand may wash the other, but both the face. — *Polyglot* (Ital.), 129; (Span.) 228; (Port.) 280; (Dutch) 304. — Düringsfeld, I. 375.

**313** ***A wet HAND will hold a dead herring***

EUPHUES, 397:

"A wet hand," quoth Flavia, "will hold a dead herring."

FULLER, 17: A wet hand will hold a dead herring.

**314** ***To be HANGED on a fair pair of gallows (with a silken twist)***

EUPHUES, 312:

For thou art like that kind Judge . . . who condemning his friend caused him for the more ease to be hanged with a silken twist.

ERASMUS, *Adagia*, II. 450 F: *De pulcro ligno vel strangulare* ("*Admonet paroemia calamitatem tolerabiliorem esse, si cum honestate fuerit conjuncta, et dedecore vacaverit.*"). — GUAZZO, *Civ. Conv.*, 125: it is less grief to be hanged on a fair pair of gallows. — BARCKLEY, *Felicitie of Man*, 18: (Heliogabalus) prepared halters made of silk to hang himself when occasion served . . . He prepared also swords and daggers of gold and silver wherewith to be slain. — WEBSTER, *Duchess of Malfy*, IV. ii. 225: What would it pleasure me to have my throat cut with diamonds or to be smothered With cassia? Or to be shot to death with pearls?

Compare *Romeo and Juliet*, III. iii. 22–23: Thou cutt'st off my head with a golden axe, And smilest upon the stroke that murders me.

**315** ***He that is born to be HANGED shall never be drowned***

**316** ***Marriage (wedding) and HANGING go by destiny***

Cf. *Marriages* (weddings) are made in heaven

EUPHUES, 319:

one that hath wished drowning hath been hanged once for all.

*Promus*, 126, 135: He may go by water, for he is sure to be well landed. — CAMDEN, 298: He that is born to be hanged will never be drowned. — Same, DRAXE, 376, 490 (*s.v.* Destiny); CLARKE, 114 (*s.v.* Fatum); HOWELL, *English Proverbs*, 8; RAY, 73; DÜRINGSFELD, I. 537. — LEAN, II. 663.

Heywood, 9; 168: wedding and hanging are destiny. — Chapman, *May Day*, III. iii. 100: They say marriage and hanging have both one constellation. — Dekker, *Shoemakers' Holiday*, IV. iii. 87: Wedding and hanging goes by destiny. — Beaumont and Fletcher, *A Wife for a Month*, II. i. 2–3: Marriage and hanging go by destiny; 'tis the old proverb; now they come together. — Jonson, *A Tale of a Tub*, II. i. 8 (p. 585): Wedding and hanging both go at a rate. — Clarke, 230 (*s.v.* Nuptiae): Marriage and hanging go by destiny.

*The Two Gentlemen of Verona*, I. i. 156: Go, go, be gone, to save your ship from wreck, Which cannot perish having thee aboard, Being destined to a drier death ashore. — *The Tempest*, I. i. 31: Methinks he hath no drowning mark upon him; his complexion is perfect gallows. — *Ibid.*, I. i. 62: He'll be hanged yet, Though every drop of water swear against it, And gape at widest to glut him. — *The Merchant of Venice*, II. ix. 82–83: The ancient saying is no heresy: "Hanging and wiving goes by destiny."

### 317 *It HAPPENS (chances) in an hour that happens (comes) not in seven years*

Euphues, 455:

> In one lucky hour more rare things come to pass than sometimes in seven year.

Publilius Syrus, 150: *Hora saepe reddidit, quod decennium abstulit.* — Heywood, 38: It happeth in an hour that happeth not in seven years. — *Ralph Roister Doister*, IV. iii. 26: For such chance may chance in an hour, do ye hear? . . . As perchance shall not chance again in seven years. — *Two Angry Women of Abington*. XI. 192: That happens in an hour that happens not in seven years. — Deloney, *Gentle Craft*, 35: You know it comes in an hour, comes not in seven years. — Camden, 299: It chanceth in an hour, that happeneth not in seven years. — Draxe, 387, 1000 (*s.v.* Hope): It happeneth in an hour, that happeneth not in seven. — Clarke, 237 (*s.v.* Opportunitas): That may be offered in an hour which will not come again in seven years. — Ray, 77: It chanceth in an hour that cometh not in seven years. — Fuller, 104: It happens in an hour that comes not in an age. — Düringsfeld, I. 371.

### 318 *Once to have been HAPPY is misery enough*

Petite Pallace, I. 28:

> adversity is ever most bitter to him who hath long time lived in prosperity.

Publilius Syrus, 32: *Bis ille miser est, ante qui felix fuit.* — Bullein, *Bulwarke of Defence* (*Book of Compounds*, f. 76), 1562 (Lean, IV. 150): There is no greater adversity than in misery to remember prosperity. — Clarke, 166 (*s.v.* Infortunium): It is misery enough to have once been happy. *Sat miser est qui semel est miser.*

**319** ***It is HARD to wive and thrive in a year***

Euphues, 454:

in one year to marry and to thrive it be hard.

*Towneley Mysteries*, 86 (Lean, II. 689): A man may not wive, And also thrive, And all in a year. — Heywood, 34: It is hard to wive and thrive both in a year. — Tusser, 153: It is too much we daily hear, To wive and thrive in a year. — Clarke, 28 (*s.v.* Amor): 'Tis hard to wive and thrive both in a year. — Davies, *Epigrams*, 399 (Lean, IV. 16): It is hard to wive and thrive in one year. — Fuller, 109: It is hard to wive and thrive in a year. — Swift, *Pol. Conv.*, IX. 416: You can't expect to wive and thrive in the same year.

*The Taming of the Shrew*, I. ii. 55: And I have thrust myself into this maze, Haply to wive and thrive as best I may.

**320** ***HARD with hard makes not the stone wall***

Euphues, 400–401:

(Vain it is to build) a wall of stones without mortar.

Florio, *First Fruites*, 1: Hard with hard never made a good wall. — Same, Davies, 46, 239. — *Book of Merry Riddles*, 28, 96: Hard with hard never made any good wall. — Clarke, 274 (*s.v.* Rigor): Hard with hard makes not the stone wall. — Same, Fuller, 63. — Howell, *Italian Proverbs*, 10: Hard with hard makes no good wall. — *Polyglot* (Ital.), 95; (Port.) 276: Hard upon hard never made a good wall. — *Notes and Queries*, Eighth Series, II. 30, 54, 97: *Durum et durum non faciunt murum.*

**321** ***Hold (run) with the HARE and run (hold) with the hound***

Euphues, 94:

I mean not to run with the hare and hold with the hound.

Heywood, 24: to hold with the hare and run with the hound. — G. Harvey, *Letter Book*, 123 (1573) (Lean, III. 321): Neither hold with the hare nor run with the hound. — Same, Clarke, 182 (*s.v.* Justitia). — Greene, *James the Fourth*, IV. v. 343–344: What should I do, but as

the proverb saith, Run with the hare and hunt with the hound. — CAMDEN, 297: Hold with the hare and run with the hound. — Same, DAVIES, 43, 95. — HOWELL, *English Proverbs*, 4: He will hold with the hare, and run with the hound. — *Ibid.*, 11: 'Tis wisdom sometimes to run with the hare and hold with the hound. — *A New Dictionary of the Canting Crew* (*s.v.* Hare): To hold with the hare and run with the hound ("to keep fair with both parties at once").

**322** ***The HARE (fly) will insult the dead lion (dog)***

EUPHUES, 253:

assuring myself that . . . there is a time when the hare will lick the hound's ear.

PUBLILIUS SYRUS, 74: *Leo a leporibus insultatur mortuus.* — ERASMUS, *Adagia*, II. 1118 A: *Mortuo leoni et lepores insultant.* — *Histrio-Mastix*, VI. 47: Poor flies will tickle lions being dead. — DURINGSFELD, II. 58, has among other examples, *Wenn der Hund todt ist, ist der Hase muthig.*

*King John*, II. i. 137: The hare of whom the proverb goes Whose valour plucks dead lions by the beard.

**323** ***If you run after two HARES you will catch neither***

EUPHUES, 379:

Yet one thing maketh me to fear, that in running after two hares I catch neither.

*Ibid.*, 404:

But take heed your cunning in hunting (hares) make you not to lose both.

PUBLILIUS SYRUS, 74: *Lepores duo qui insequitur, is neutrum capit.* — ERASMUS, *Adagia*, II. 790 A: *Duos insequens lepores, neutrum capit.* — *Book of Merry Riddles*, 28, 72: He that hunts two hares oft loseth both. — DANIEL, *Queen's Arcadia*, IV. 3 (Lean, IV. 192): Who hunts two hares at one time catcheth none. — FULLER, 102: If you run after two hares, you will catch neither. — HAZLITT, 206; 253. — DÜRINGSFELD, II. 754.

**324** ***To HARP on the same (one) string***

Cf. To *harp* on that string that makes no music

EUPHUES, 126:

not always harp upon one string.

HEYWOOD, 96: Harp no more on that string. — FLORIO, *Second Fruites*, 169: You harp on that string. — DRAXE, 413, 2106 (*s.v.* Tedious): He harp-

eth always on one string. — Davies, 44, 135: On that string harp no more. — Ray, 164: To harp upon the same string. — Hislop, 117: He harps aye on ae string.

*Richard the Third*, IV. iv. 364: Harp not on that string; that is past. — *Measure for Measure*, V. i. 64: Harp not on that. — *Coriolanus*, II. iii. 260: Harp on that still.

**325** *To HARP on that string that makes no music*

Cf. To *harp* on the same string

Euphues, 372:

thou harpest on that string which long since was out of tune.

Heywood, 63: Ye harp on that string that giveth no melody. — Same, Draxe, 389, 1090 (*s.v.* Impatience). — Clarke, 179 (*s.v.* Iteratus error): He harpeth on that string that makes no good music.

**326** *He makes a long HARVEST for a little corn*

Euphues, 82:

you make a long harvest for a little corn.

Heywood, 46: ye have made a long harvest for a little corn. — Greene, *Carde of Fancy*, 110: long harvest yet small crop. — Camden, 291: A long harvest of a little corn. — Same, Howell, *English Proverbs*, 7. — Draxe, 369, 186 (*s.v.* Boasting): He maketh a long harvest of a little corn. — Clarke, 156 (*s.v.* Inaequalis pensatio): A long harvest of a little corn. *E multis paleis parum fructus collegi.* — *A New Dictionary of the Canting Crew* (*s.v.* Corn-jobber): A great harvest of a little corn ("a great ado in a little matter").

**327** *HASTE makes waste*

Petite Pallace, II. 61 (*Max. Yr. MS.*, 100):

But the old saying is, haste maketh waste.

Heywood, 60 and 169: Haste maketh waste. — Same, Camden, 297; Draxe, 386, 928 (*s.v.* Haste); Clarke, 115 (*s.v.* Festinatio praepropera); Howell, *English Proverbs*, 8; Henderson, 30.

**328** *The greatest HATE springs from the greatest love*

Euphues, 30:

The deepest love turneth to the deadliest hate.

Mother Bombie, III. i. 21:

the greater the kindred is, the less the kindness must be.

Erasmus, *Adagia*, II. 90 C: *Qui supra modum amant, iidem et supra modum oderunt.* — *Ibid.*, 90 B: *Fratrum inter se irae sunt acerbissimae.* — Guazzo, *Civ. Conv.*, 162: Know you not that where is great love, from thence proceedeth great hate. — Webster, *Duchess of Malfy*, IV. ii. 280: You have bloodily approv'd the ancient truth, That kindred commonly do worse agree Than remote strangers. — Rowley, *Search for Money* (Hazlitt, 25): I would he were not so near to us in kindred, then sure, he would be nearer in kindness. — Fuller, 167: The greatest hate springs from the greatest love.

*Hamlet*, I. ii. 65: A little more than kin, and less than kind. (Some commentators have seen an allusion in these words to the proverb.)

**329** ***The first point of HAWKING is hold fast***

Euphues, 78:

If thou hadst learned the first point of hawking, thou wouldst have learned to have held fast.

Heywood, 64: The first point of hawking is hold fast. — Same, Howell, *English Proverbs*, 3. — *Promus*, 250, 659: The first point of a falconer is hold fast.

**330** ***In time all HAWKS will stoop to the lure***

Euphues, 12:

the highest soaring hawk traineth to the lure.

Petite Pallace, I. 151 (*Max. Yr. MS.*, 44):

There is no hawk soareth so high, but she will stoop to some prey.

Cf. *Ibid.*, II. 34 (*Max. Yr. MS.*, 87):

gorged hawks will stoop to no lure.

Kyd, *Spanish Tragedy*, II. i. 4: In time all haggard hawks will stoop to lure. — Same, Thomas Watson's *Hecatompathia, Sonnet* XLVII, 83. Watson has it from the Italian Serafino, *Sonnetto* 103: *Col tempo ei Falcon s'vsa à menar l'ale E ritornare à te chiamando à pena.* — Henderson, 91: There's nae hawk soars sae high but he will stoop to some lure. — Same, Hislop, 293. — *Polyglot* (Dan.), 369: However high a bird may soar, it seeks its food on earth.

**331** ***So many HEADS (men), so many wits (minds)***

Euphues, 18 and 276 (*Max. Yr. MS.*, 196):

so many men, so many minds.

*Ibid.*, 451:

In the choice of a wife sundry men are of sundry minds.

Petite Pallace, II. 66:

Every man is not of like mind in like matters.

*Ibid.*, II. 136:

So many veins, so many vanities.

Haeckel, *Das Sprichwort bei Chaucer*, 34 (*Squieres Tale*, I, 195): As many hedes as many wittes been. — Erasmus, *Adagia*, II. 114 A: *Quot homines, tot sententiae.* — *Idem*, *Familiar Colloquies*, 69: Although as the comedian says, so many men, so many minds, and every man has his own way. — Heywood, 9: So many heads, so many wits. — Same, Howell, *English Proverbs*, 9. — Drake, 396, 1389 (*s.v.* Minds): Divers men, divers minds. — Clarke, 16 (*s.v.* Alia aliis placent): Many men many minds. — Hazlitt, 128: Different men have different opinions. — Otto, 166, 826.

## 332 *Two HEADS (wits, eyes) are better (see more) than one*

Petite Pallace, I. 147 (*Max. Yr. MS.*, 41):

Two wits are better than one.

Heywood, 23: Two heads are better than one. — Same, Drake, 373, 384 (*s.v.* Counsel); Clarke, 43 (*s.v.* Auxilium). — Howell, *English Proverbs*, 10: Two heads are better than one. — Clarke, 43 (*s.v.* Auxilium): Two eyes see better than one. — Same, Howell, *English Proverbs*, 10. — Kelly, 247, 27: Many heads are better than one: *Plus vident oculi quam oculus.* — *Polyglot* (Ital.), 95: Two heads are better than one. — *Ibid.* (Port.), 282: Two eyes see more than one.

## 333 *To take HEART at grace (grass)*

Euphues, 48; 254:

take heart at grace.

Heywood, 87: She taketh heart of grace. — Greene, IX. 16: taking heart at grace. — *Ibid.*, IX. 205: Philador seeing his father thus passionate, took heart-a-grace, and on his knee began thus. — Guazzo, *Civ. Conv.*, 3: Go to, take heart at grass. — Drake, 386, 955 (*s.v.* Heart or courage): He taketh heart at grass.

**334** ***The HEART (soul) is not where it lives, but where it loves***

Cf. A *friend* is another self

EUPHUES, 246:

He is not where he lives but where he loves.

GREENE, 82: Propertius saith that the mind of the lover is not where it liveth, but where it loveth. — NASHE, II. 43, 30 (see note, IV. 217): Where one loves there is one's soul. — *Wit's Commonwealth* (*First Part*), 18: The mind of a lover is not where he liveth, but where he loveth. — *The Return from Parnassus*, Part I, 67, 1357: Souls live where they love. — R. BRATHWAITE, *Shepherd's Tales, Eclogue II:* Man is not where he lives but where he loves. — CLARKE, 89 (*s.v.* Differentia): *Animus est non ubi animat, sed ubi amat.* — TORRIANO, 57, 33: The heart is not where it lives, but where it loves. — FULLER, 174 (soul). — BOHN, 294 (Plutarch): A lover's soul lives in the body of his mistress.

*Sonnets*, 22. 5–7: For all that beauty that doth cover thee, Is but the seemly raiment of my heart, Which in thy heart doth live, as thine in me. — *Twelfth Night*, IV. i. 62: Beshrew his soul for me, He started one poor heart of mine in thee.

**335** ***What the HEART thinketh the tongue clacketh***

EUPHUES, 393:

Everyone talketh of that most he liketh best.

ERASMUS, *Similia*, I. 571 A: *Si quid delectat, ibi linguam habemus, id est, libenter ejus rei facimus mentionem.* — GREENE, VII. 255: *Ex abundantia cordis os loquitur . . .* what the heart thinketh the tongue clacketh. — DELAMOUTHE, 9: Of the abundance of the heart, the mouth speaketh. — FULLER, 51: Everyone talks of what he loves. — *Polyglot* (Dutch), 339: Out of the abundance of the heart the mouth speaketh.

*Much Ado about Nothing*, III. ii. 14: for what his heart thinks his tongue speaks. (See the English Arden edition of this play, p. 78, note, for the association of this line with the related proverb, "As the fool thinketh the bell clinketh.")

**336** ***HEDGEHOGS lodge among thorns because they themselves are prickly***

EUPHUES, 359:

The hedgehog who evermore lodgeth in the thorns because he himself is full of prickles.

ERASMUS, *Similia*, I. 613 C: *Echinus semper in spinis ingreditur, quod spinas secum circumferat.* — FULLER, 91: Hedgehogs lodge among thorns, because they themselves are prickly. — Same, BOHN, 405; HAZLITT, 227.

### 337 *He is HIGH in the instep and straight-laced*

EUPHUES, 36:

> if they be adorned with beauty they be so strait-laced and made so high in the instep that they disdain them most that most desire them.

*Ibid.*, 403:

> for in letting your course by striking at your short heels, you would; when I should crave pardon, shew me a high instep.

MIDAS, III. iii. 33–34:

> High she was in the instep, but short in the heel; straight-laced, but loose bodied.

ENDIMION, II. ii. 33:

> because your pantables be higher with cork, therefore your feet must needs be higher in the insteps.

HEYWOOD, 37: He is so high in th' instep, and so straight-laced, That pride and covetise withdrawest all repast. — CHAPMAN, *Widow's Tears*, III. i. 152: But who commonly more short heel'd than they that are high i' the instep? — Same, DAVIES, 45, 160. — HOWELL, *English Proverbs*, 3: He is high in the instep, *viz.* proud.

### 338 *The HIGHER the rise (I climb) the greater the fall*

EUPHUES, 17:

> by how much the more I love the high climbing of thy capacity, by so much the more I fear thy fall.

PETITE PALLACE, I. 101:

> The higher the place is, the sooner and sorer is the fall.

WALZ, *Das Sprichwort bei Gower*, 69, 219: *Je höher du steigst, desto härter fällst du.* — GUAZZO, *Civ. Conv.*, 202: the higher we seek to climb for ambition, we are subject to greater fall. — DRAXE, 366, 64 (*s.v.* Ambition): The higher that I climb, the greater is my fall. — CLARKE, 24 (*s.v.* Ambitio): The higher standing, the greater fall. — HOWELL, *French Proverbs*, 11: A high climbing, a great coming down. — HENDERSON, 89: The higher you climb, the greater the fa'. — *Polyglot* (French),

15; (Ital.) 69; (Span.) 211: The higher the rise the greater the fall. — Düringsfeld, I. 739. — Compare Lean, IV. 126: The higher that the tree is, the greater is the fall. — Lean, IV. 126, gives other examples of the proverb considered in this section.

**339** ***HOLD fast an eel with a fig-leaf***

Euphues, 367:

Eels . . . stayed with a bitter fig-leaf.

Erasmus, *Adagia*, II. 180 A: *Folio ficulno tenes anguillam.* — Clarke, 161 (*s.v.* In deprehensos): *Folio ficulneo tenes anguillam.* — Fuller, 92: Hold fast an eel with a fig-leaf.

**340** ***To lay (hang) one up for HOLIDAYS***

Euphues, 306:

for seeing not my vein answerable to thy vanities thou goest about . . . to hang me up for holidays, as one neither fitting thy head nor pleasing thy humour.

Heywood, 100: In condition they differed so many ways That lightly he laid her up for holidays.

Compare *Much Ado about Nothing*, II. i. 339: *Don Pedro.* Will you have me, lady, (for your husband)? — *Beatrice.* No, my lord, unless I might have another for working-days: your grace is too costly to wear every day.

**341** ***Other poets come to HOMER'S basin to lap up that which he doth cast up***

Euphues, 195:

I will not deny but that I am one of those poets which the painters feign to come unto Homer's basin, there to lap up that he doth cast up.

Aelian, *Varia Historia*, XIII. 21: Galaton the painter represented Homer himself as vomiting, but the other poets as lapping up what he had vomited.

**342** ***Too much HONEY cloys the stomach***

Euphues, 417:

for that honey taken excessively cloyeth the stomach, though it be honey.

Cf. *Ibid.*, 76:

But thou, Euphues, dost resemble . . . the humble-bee which having sucked honey out of the fair flower doth leave it and loath it.

Cf. *Ibid.*, 145:

the bee though she delight to suck the fair flower, yet is she at last cloyed with the honey.

Campaspe, II. i. 73–74:

There is no surfeit so dangerous as that of honey, nor any poison so deadly as that of love.

Petite Pallace, II. 164:

and honey itself, if one have too much of it, seemeth nothing sweet unto him.

Skeat, 103, 250: And Salomon seith, 'if thou hast founden hony, ete of it that suffyseth; for if thou ete of it out of mesure, thou salt spewe' (*Canterbury Tales*, B 2749). This is from Proverbs xxv. 16. — *Piers Ploughman*, B XV. 16: The man that moche hony eteth his mawe it engleymeth. — *Wit's Commonwealth* (*Second Part*), 438: As the satiety of honey procureth vomit: so things being not well used, become hurtful. — Hazlitt, 207: He that is full abhorreth the honeycomb.

*A Midsummer Night's Dream*, II. ii. 137: For as a surfeit of the sweetest things The deepest loathing to the stomach bring. — *Romeo and Juliet*, II. vi. 11: the sweetest honey Is loathsome in his own deliciousnesss And in the taste confounds the appetite.

**343** ***A HONEY tongue, a heart of gall***

Euphues, 60:

in a kissing mouth there lieth a galling mind.

*Ibid.*, 370:

A dissembler hath ever more honey in his mouth and gall in his mind.

Guazzo, *Civ. Conv.*, 28 and 63: He has honey in his mouth, and a razor at his girdle. — Same, Howell, *Italian Proverbs*, 10. — Florio, *Second Fruites*, 140: He has honey in his mouth, and a razor at his belt. — Camden, 290: A honey tongue, a heart of gall. — Same, Clarke, 12 (*s.v.* Adulatio). — Draxe, 380, 660 (*s.v.* Falseness): Honey in the mouth, and poison in the heart. — Torriano, 27, 37: Many a one hath honey in his mouth, who hath gall in his heart. — *Ibid.*, 57, 34: Tongue of honey, heart of gall. — *Polyglot* (French), 30. — Düringsfeld, I. 745.

**344** ***It is but HONEYMOON with them***

Euphues, 248:

It being now but honey moon, I endeavoured to court it with a grace.

Heywood, 17: It was yet but honey moon. — *Eastward Hoe*, IV. ii. 154: It's but honeymoon yet with her ladyship. — Draxe, 394, 1301 (*s.v.* Love): It is but honeymoon with them. — Clarke, 123 (*s.v.* Fortunae commutatio): It will not always be honey-moon. — Howell, *English Proverbs*, 4: 'Tis yet but honeymoon with them ("The first month of marriage").

**345** ***HONOR is the reward of virtue***

Cf. Honor follows virtue, as the *shadow* doth the body

Petite Pallace, I. 36 (*Max. Yr. MS.*, 13):

for honour ever is the reward of virtue.

*Wit's Commonwealth (First Part)*, 84: Honour is the fruit of virtue and truth. — Breton, 9: Honour is the reward of virtue.

**346** ***Great HONORS are great burdens***

Petite Pallace, I. 101 (*Max. Yr. MS.*, 23):

In greatest charge are greatest cares.

*Ibid.*, II. 136:

Kingdoms, they say, are but cares.

Otto, 167, 828: *Onus est honos.* — Draxe (Lean, III. 491): He that hath no honour hath no sorrow: *Ubi honor, ibi labor, solitudo, invidia, odium.* — Clarke, 137 (*s.v.* Honos): Crowns have cares. *Honos onus.* — *Ibid.*, 138 (*s.v.* Honos): In courts are cares. *Curia curarum genetrix.* — *Ibid.*, 272 (*s.v.* Regnum): Kingdoms have cares. — Richard Flecknoe, *Epigrams*, V (1671) (Lean, III. 476): Great honours are great burdens. — Düringsfeld, I. 322.

**347** ***HONORS change manners***

Euphues, 461:

Thine to use if marriage change not manners.

Petite Pallace, I. 103 (*Max. Yr. MS.*, 26):

Honours change manners.

GREENE, VII. 294: *Honores mutant mores*, honours changeth manners. — *Englishman for My Money*, line 1641: But it is an old said saw: Honours change manners. — CHAPMAN, *Widow's Tears*, I. iii. 119: Good uncle, let not your new honours change your manners. — DRAXE, 387, 987 (*s.v.* Honour): Honours change manners. — Same, CERVANTES, *Don Quixote*, III. 43; *Book of Merry Riddles* (Hazlitt, 233). — MASSINGER, *Fatal Dowry*, III. i (p. 145): Now wealth I see changes manners and the man. — CLARKE, 122 (*s.v.* Fortunae commutatio): Honours change manners: *Honores mutant mores*.

## 348 *The HOOK is hidden under the bait*

EUPHUES, 36:

> they account (beauty) a delicate bait with a deadly hook.

*Ibid.*, 62:

> beauty . . . was a deceitful bait with a deadly hook.

PETITE PALLACE, II. 3:

> being ignorant that under most green grass lie most green snakes, and under enticing bait entangling hooks, he bit so greedily at the bait of her beauty.

*Ibid.*, II. 164–165:

> Shall I greedily devour the bait which I know hath a hook hidden in it to hurt me?

GUAZZO, *Civ. Conv.*, 36: the hook is hidden under the bait, or the serpent amongst the grass. — GREENE, VII. 252: Vice . . . hideth her empoisoned hooks with a sugared bait. — *Ibid.*, VIII. 290, 3: covering an envenomed hook with a fair bait. — DEKKER, *Old Fortunatus*, I. ii. 57: for (the world's) most beauteous looks Are poisoned baits, hung upon golden hooks. — FULLER, 161: The bait hides the hook. — Same, HAZLITT, 406.

## 349 *To HOP against the hill*

PETITE PALLACE, I. 27:

> To hop against the hill, and strike against the stream, hath ever been counted extreme folly.

GREENE, III. 19; VIII. 146: he that striveth to withstand love, hoppeth against the hill. — HAZLITT, 478: To hop against the hill ("To strive against an unsurmountable obstacle"). — HAZLITT refers to *Gascoigne's Poems*, Hazlitt ed., I. 431.

**350** ***When the HOP grows high it must have a pole***

EUPHUES, 408:

when the hop groweth high it must have a pole.

FULLER, 204: When the hop grows high it must have a pole.

**351** ***As HOT as a toast, as cold as a clock (key)***

EUPHUES, 92:

Though Curio be as hot as a toast, yet Euphues is as cold as a clock.

MOTHER BOMBIE, IV. i. 42:

I perceive the love of our children waxeth key cold.

HEYWOOD, 54: Where love had appeared in him to her alway Hot as a toast, it grew cold as a key. — B. MELBANCKE, *Philotimus* (1583) (Lean, II. 816): as cold as a clock. — CLARKE, 286 (*s.v.* Similitudo): As hot as a toast. — HOWELL, *English Proverbs*, 10: As cold as a key, as hot as a toast.

*The Rape of Lucrece*, 1774: And then in key-cold Lucrece' bleeding stream He falls. — *Richard the Third*, I. ii. 5: Poor key-cold figure of a holy king.

**352** ***Better be IDLE than ill (not well) occupied (employed)***

EUPHUES, 53:

neither being idle nor well-employed.

*Ibid.*, 91:

Musing with myself, being idle, how I might be well employed.

*Ibid.*, 146:

yet that I might seem neither idle, neither you evil employed, I have set down a brief discourse.

LOVE'S METAMORPHOSIS, I. ii. 45:

Indeed better to tell the stars than be idle, yet better idle than ill-employed.

PETITE PALLACE, I. 81 (*Max. Yr. MS.*, 169):

in my fancy it is better to be idle than ill-employed.

ERASMUS, *Colloquia Familiaria*, I. 636: *Praestat ociosum esse, quam nihil agere.* — ERASMUS, *Familiar Colloquies*, 162: the proverb, It is better

to be idle than to be doing but to no purpose. — Drake, 370, 223 (*s.v.* Busy or meddling): neither idle nor well occupied. — Clarke, 79 (*s.v.* Curiositas): neither idle nor well-employed. — Ray, 106: Better to be idle than not well-occupied. — Kelly, 73, 128: Better be idle than ill occupied. — Henderson, 70: Better idle than ill employed. — Same, Ramsay, 349.

**353** ***ILL doers are ill deemers***

Euphues, 230:

Neither imagine what I am by thy thoughts but by mine own doings.

Petite Pallace, I. 167:

he shall think you be naught, because he himself hath been naught.

*Ibid.*, II. 119 (*Max. Yr. MS.*, 148):

for *mala mens, malus animus*, an evil disposition breedeth an evil suspicion.

*Promus*, 241, 617a: *Quien ha las hechas ha las sospechas.* — Ferguson, 244: Ill doers are ay ill dreaders. — Kelly, 176, 5: Ill doers, ill deemers. — *Ibid.*, 176, 6: *Qui sibi male conscii, alios suspicantur.* — Swift, *Pol. Conv.*, IX. 418: they say ill-doers are ill-deemers. — Hislop, 172: Ill doers are aye ill dreaders. — Hazlitt, 256: Ill doers are ill thinkers.

*The Third Part of Henry the Sixth*, V. vi. 11: Suspicion always haunts the guilty mind.

**354** ***Nothing is IMPOSSIBLE (hard) to a willing heart (mind)***

Petite Pallace, I. 195 (*Max. Yr. MS.*, 71):

And for the uneasiness of death, nothing can be uneasy or hard unto a willing heart.

Cicero, *Orator*, 10. 33 (Ray [Hazlitt, 340]): *Nihil difficile amanti puto.* — Heywood, 11: Nothing is impossible to a willing heart. — Same, Camden, 303; Howell, *English Proverbs*, 9. — Drake, 420, 2408 (*s.v.* Willingness): Nothing is hard to a willing mind. — Same, *Polyglot* (Ital.), 67. — Fuller, 135: Nothing is impossible to a willing mind. — Same, Kelly, 31, 184 (English); *Polyglot* (French), 5.

*The Two Gentlemen of Verona*, III. i. 378: Well, I'll have her; and if it be a match, as nothing is impossible [to a willing heart].

**355** ***As good is an INCH as an ell***

EUPHUES, 237:

thinking to measure that by the inch which they cannot reach with the ell.

This is a variation of the proverb found in HEYWOOD, 95: "as good is an inch as an ell." — Same, DAVIES, 47, 269.

**356** ***The more IRON is used the brighter it is***

EUPHUES, 26 (*Max. Yr. MS.*, 210):

Iron the more it is used the brighter it is.

ERASMUS, *Similia*, I. 563 F: *Ut ferrum, aut aes usu splendescit: Sic exercendis negociis enitescit animi vigor.*

**357** ***IRON not used soon rusts***

EUPHUES, 58:

For although the worm entereth almost into every wood, yet he eateth not the cedar tree . . . *though the rust fret the hardest steel.*

*Ibid.*, 98:

*Doth not rust fret the hardest iron if it be not used?* Doth not the moth eat the finest garment if it be not worn?

PETITE PALLACE, II. 55 (*Max. Yr. MS.*, 97):

there is no cloth so fine but moths will eat it; *no iron so hard but rust will fret it:* no wood so sound but worms will putrify it.

ERASMUS, *Similia*, I. 563 C: *Ut ferrum si non utaris, obducitur rubigine: Sic animi vigor, nisi negociis tractandis exerceas.* — OTTO, 135, 656: *Ferrum rubigo consumit.* — *Polyglot* (Port.), 278: Iron not used, soon rusts. — HENDERSON, 91: There's nae iron sae hard but rust will fret it. — DÜRINGSFELD, II. 385: *Wenn das Eisen ruht, so rostet es.*

**358** ***IRON (silver, gold) with often handling is worn to nothing***

EUPHUES, 26 (*Max. Yr. MS.*, 211):

silver with much wearing doth waste to nothing.

*Ibid.*, 115:

iron with often handling is worn to nothing.

Erasmus, *Similia*, I. 573 A: *Ut stilla cavat assiduitate saxum, ut ferrum contractatione atteritur: Ita assiduitas etiam durissima vincit.* — Plutarch, *De Liberis Educandis*, 4 (*Moralia*, 2 D). — Gosson, *Schoole of Abuse*, 72: Iron with much occupying is worn to naught, with little handling gathereth rust. — *Damon and Pithias*, 97: Gold in time does wear away, and other precious things do fade.

*The Comedy of Errors*, II. i. 110: the gold bides still That others touch, and often touching will wear gold.

## 359 *An ITALIANATED Englishman is a devil incarnate*

Euphues, 295:

if any Englishman be infected with any misdemeanour they say with one mouth, 'he is Italianated.'

Howell, *Italian Proverbs* (Lean, I. 20): *Inglese Italianato è un diabolo incarnato.* — See Croll's note; and also McKerrow's note, *Nashe's Works*, I. 10, 22.

## 360 *JUPITER laughs at the perjuries of lovers*

Euphues, 268:

(lovers) imitating Jupiter, who never kept oath he swore to Juno, thinking it lawful in love to have as small regard of religion as he had of chastity.

Endimion, I. ii. 10:

the gods sit unequal beholders of injuries, or laughers at lovers' deceits.

Publilius Syrus, 22: *Amantis jusjurandum poenam non habet.* — Otto, 17, 77. — Ovid, *Ars Amatoria*, I. 633: *Juppiter ex alto perjuria ridet amantum.* — Greene, *Mamillia*, 92: Do not the gods, say the poets, laugh at the perjury of lovers. — Jonson, *The Case is Altered*, III. i. 17–18: alas, who does not know That lovers' perjuries are ridiculous? — Massinger, *The Great Duke of Florence*, II. iii (p. 243): And it is a maxim Allowed among them so they may deceive, They may swear anything, for the queen of love, As they hold constantly, does never punish, But smile at, lovers' perjuries.

*Romeo and Juliet*, II. ii. 92–93: at lovers' perjuries, They say, Jove laughs.

**361** ***Two (three) may KEEP counsel (a secret) if one (two) be away***

EUPHUES, 51:

knowing that . . . two may keep counsel if one be away.

MOTHER BOMBIE, II. i. 41:

two they say may keep counsel if one be away.

*The Seven Commandments of Love* (?15th-century poem quoted by Farmer in Heywood's *Proverbs*): Three may keep counsel if two be away. — Same, HEYWOOD, 65; 222; CLARKE, 90 (*s.v.* Diffidentia); KELLY, 301, 1 ("No man is sure that what he imparts to any will not be revealed."). — HEYWOOD, *Edward the Fourth* (1600) (Hazlitt, 404): That's counsel; and two may keep it, if one be away. — CAMDEN (1614) (Lean, IV. 170): Two may keep counsel when one is away. — BRETON, 5: Two may keep counsel if the third be away. — DÜRINGSFELD, I. 305: Three people can keep a secret if two are away.

*Titus Andronicus*, IV. ii. 144: The Empress, the midwife, and yourself: Two may keep counsel, when the third's away. — *Romeo and Juliet*, II. iv. 208: Is your man secret? Did you ne'er hear say, Two may keep counsel, putting one away?

**362** ***He that will eat the KERNEL must crack the nut***

EUPHUES, 35 (*Max. Yr. MS.*, 226):

The sweet kernel lieth in the hard shell.

*Ibid.*, 351:

I am not he, Camilla, that will leave the rose because I pricked my finger, or forsake the gold that lieth in the hot fire for that I burnt my hand, or refuse the sweet chestnut for that it is covered with sharp husks.

ERASMUS, *Adagia*, II (*Index*, *s.v.* Qui): *Qui e nuce nucleum esse vult, frangit nucem.* — OTTO, 248, 1255. — GREENE, *Carde of Fancy*, 48: He is not worthy to eat the kernel who hath not cracked the shell. — FERGUSON, 238: He that wad eat the kernel maun crack the nut. — HOWELL, *French Proverbs*, 10: No nuts without rind. — FULLER, 85: He that will have the kernel must crack the shell. — DÜRINGSFELD, I. 890.

*As You Like It*, III. ii. 115: Sweetest nut has sourest rind, Such a nut is Rosalind.

### 363 *KINGS have long ears and large hands*

EUPHUES, 61:

Knowest thou not, Euphues, that kings have long arms, and rulers large reaches?

MIDAS, IV. ii. 5:

Ay, but it is not safe to say it; he is a great king, and his hands are larger than his ears.

CAMPASPE, III. iv. 6–7:

(Kings) have long ears and stretched arms.

ERASMUS, *Adagia*, II. 69 E: *Multae regum aures atque oculi* (*"quod per exploratores observent, quid quisque dicat faciatve"*). — *Ibid.*, II. 70 A: *Longae regum manus* (*"Quod ab Ovidio scriptum est: 'An nescis longas regibus esse manus?' etiam vulgo in ore est."*). — GUAZZO, *Civ. Conv.*, 95: Princes' hands will reach a great way off. — *Damon and Pithias*, 35: *An nescis longas regibus esse manus.* — CHAPMAN, *Byron's Tragedy*, III. i. 182: His [king's] arm is long and strong. — CLARKE, 249 (*s.v.* Periculus): Kings have long ears and long arms. — *Polyglot* (Germ.), 148: Princes have long hands and many ears.

*The Second Part of Henry the Sixth*, IV. vii. 86: Great men have reaching hands: oft have I struck Those that I never saw, and struck them dead.

### 364 *The same KNIFE cutteth bread and a man's finger*

EUPHUES, 222:

That were as fond as not to cut one's meat with the knife that another hath cut his finger.

GOSSON, *Schoole of Abuse*, 46: The goodness of a knife cuts the owner's fingers. — DRAXE, 418, 2319 (*s.v.* Use, or practice): The same knife cutteth bread and a man's finger. — CLARKE, 201 (*s.v.* Malum accersitum): The same knife cuts both bread and the finger. — HOWELL, *Spanish Proverbs*, 19: The same knife cuts my bread and fingers. — Compare HAZLITT, 546: Wit without wisdom cuts other men's meat and its own fingers.

**365** *A KNIGHT (king) or a knitter of caps*

EUPHUES, 266:

determining either to be a knight, as we say, or a knitter of caps.

HEYWOOD, *Edward the Fourth*, Part I, II. ii: All kings or cap-knitters.

**366** *You may KNOW by the market-folks, how the market goes*

EUPHUES, 246:

He himself knowing best the price of corn not by the market-folks but his own foot-steps.

*Ibid.*, 264:

In marriage, as market folks tell me, the husband should have two eyes and the wife but one.

SAPHO AND PHAO, III. iv. 34–35:

You are too young to cheapen love. — Yet old enough to talk with market-folk.

HEYWOOD, 38: I have heard now and then, How the market goeth by the market-men. — JONSON, *A Tale of a Tub*, II. i. 22 (p. 585): What! dear meat's a thief; I know by the butchers and the market-volk. — CHAPMAN, *Sir Giles Goosecap*, I. iv. 165: a man may know by the market-folks how the market goes. — DRAXE, 380, 669 (*s.v.* Fame): We may know how the market goeth by the market folk. — CLARKE, 56 (*s.v.* Cedendum multitudini): A man may know by the market folks how the market rules. — FULLER, 217: You may know by the market-folks, how the market goes.

**367** *We KNOW what we have but not what we shall get*

PETITE PALLACE, II. 132:

And your own saying is, that of your servants you had *rather keep those whom you know*, though with some faults, *than take those whom you know not*, perchance with more faults.

*Polyglot* (Germ.), 161: We know what we have, but not what we shall get. — DÜRINGSFELD, I. 665: *Ich weiss wohl, was ich habe, aber nicht, was ich kriege.* — *Polyglot* (Span.), 231: Better suffer a known evil than change for uncertain good. — HAZLITT, 100: Better the harm I know than that I know not.

*Hamlet*, III. i. 78–82: the dread of something after death . . . makes us rather bear those ills we have, Than fly to others we know not of.

**368** ***To KNOW which way the wind blows***

EUPHUES, 61:

(a stranger's) words and bodies both watch but for a wind.

HEYWOOD, 91: I know, and knew which way the wind blew.

**369** ***What you don't KNOW won't hurt you***

Cf. That the *eye* seeth not the heart rueth not

PETITE PALLACE, II. 77:

so long as I know it not, it hurteth me not [said by a jealous wife].

GUAZZO, *Civ. Conv.*, 102: Men make no account of that they know not. — FULLER, 78: He that is not sensible of his loss has lost nothing. — Same, BOHN, 389; HAZLITT, 207. — *Notes and Queries*, XI. x. 171: What you don't know won't hurt you [a common proverb today].

*Othello*, III. iii. 343: He that is robbed, not wanting what is stol'n, Let him not know't, and he's not robb'd at all.

**370** ***In KNOWING nothing is the sweetest life***

EUPHUES, 49:

Man the more witty he is the less happy he is.

Cf. *Ibid.*, 244:

Thus contented with a mean estate, and never curious of the high estate, I found such quiet that methinketh he which knoweth least liveth longest.

SOPHOCLES, *Ajax*, 553 (Cassell, 471): In knowing nothing is the sweetest life. — ERASMUS, *Adagia*, II. 702 F: *In nihil sapiendo jucundissima vita.* — *Idem*, *Encomium Moriae*, IV. 436 C: *ii longissime absunt a felicitate, qui sapientiae student.* — DÜRINGSFELD, I. 212.

**371** ***He KNOWS on which side his bread is buttered***

EUPHUES, 454:

one that could quickly perceive on which side my bread was buttered.

Heywood, 86: know on which side bread is buttered. — Ferguson, 237: He kens which side his cake is butter'd on. — Clarke, 180 (*s.v.* Judicandi): He knows which side his bread is buttered on. — Howell, *English Proverbs*, 14: He knows well enough on what side his bread is buttered upon. — Fuller, 69: He knows which side of his bread is buttered. — Düringsfeld, II. 666.

### 372 *Enter not into a LABYRINTH without a thread*

Euphues, 378:

> Theseus would not go into the labyrinth without a thread which might show him the way out, neither any wise man enter into the crooked corners of love unless he knew by what means he might get out.

Erasmus, *Similia*, I. 599 D: *Ut labyrinthos non oportet ingredi sine filo, quo securus possis redire: Ita non est suscipiendum negocium, nisi prius perspecta ratione, qua te possis inde rursus explicare.* — Bohn, 420: If you go into a labyrinth, take a clew with you.

### 373 *Go to bed with the LAMB and rise with the lark*

Euphues, 209:

> Go to bed with the lamb and rise with the lark.

Greene, VIII. 124: the proverb — to bed with the bee and up with the lamb. — Jonson, *A Tale of a Tub*, I. iv. 7–8 (p. 582): If he had couched with the lamb, he had no doubt been stirring with the lark. — *The Great Frost of January*, 1608, in *An English Garner, Social England*, 167: we go to bed with the lamb and rise with the lark. — Withals, 571: He goeth to bed with the lark and riseth with the lamb. — Breton, *Courtier and Countryman*, II. 6: We rise with the lark and go to bed with the lamb. — Clarke, 292 (*s.v.* Somnolentia): Go to bed with the lamb and rise with the lark. — Same, Ray, 29; Hazlitt, 166. — Kelly, 123, 83: Go to bed with the lamb and rise with the laverock. — Hislop, 100: Gae to bed wi' the lamb and rise wi' the laverock.

*Henry the Fifth*, III. vii. 33: Nay, the man hath no wit that cannot, from the rising of the lark to the lodging of the lamb, vary deserved praise on my palfrey.

### 374 *The LANCING of the impostume by one that intended murder*

Euphues, 314:

> For as he that struck Jason on the stomach, thinking to kill him, brake his impostume with the blow, whereby he cured

him, so often times it fareth with those that deal maliciously, who instead of a sword apply a salve, and thinking to be one's priest they become his physician.

ERASMUS, *Similia*, I. 584 A: *Ut ille Thessalum Prometheum volens occidere, gladio dissecuit tuber, ac sanavit. Ita saepenumero convitium per iracundiam dictum ab inimico, vitium animi vel ignotum nobis, vel neglectum sanat.* — *Promus*, 422, 1302: The launching of ye Imposthume by him that intended murder. — The story is told by Cicero, *De Natura Deorum*, III. 28.

**375** ***The LAPWING cries farthest from her nest***

EUPHUES, 193:

And in this I resemble the lapwing who . . . flieth with a false cry far from their nests.

CAMPASPE, II. ii. 8:

you resemble the lapwing who crieth most where her nest is not.

MOTHER BOMBIE, III. iii. 27:

lapwing-like flying far from the place where I nestle.

RAY, 168: The lapwing cries most farthest from the nest. — FULLER, 169: The lapwing cries most, when furthest from his nest. — HENDERSON, 10: The peasweep aye cries farest frae its ain nest. — DÜRINGSFELD, I. 524 (Supplement).

*The Comedy of Errors*, IV. ii. 27: Far from her nest the lapwing cries away. — *Measure for Measure*, I. iv. 31: though 'tis my familiar sin With maids to seem the lapwing and to jest, Tongue far from heart.

**376** ***Though LAST, not least***

EUPHUES, 328:

But of these three (means) but one can stand me in stead — the last, but not the least.

I have not found this common formula in the proverbial collections. Lyly's use of it here is earlier than any of those given in *N. E. D.*, or cited by Malone or Staunton. Malone, *Variorum* (1821), II. 276–278, says of 'last not least' that it "is always applied to a *person* very highly valued by the speaker." This is inaccurate, as the passage from *Euphues* shows, although in most cases it is so applied. It may be, as Croll suggests, that "the 'Euphuizing' habit of the age gave us this passage"; but its general use in Shakespeare's time suggests that it is based upon

some current proverbial thought to which Lyly may have given the popular form. Delamouthe, 25, has a French proverb that may be connected in this way with 'last but not least': "The children born the last be often loved the best."

*Julius Caesar*, III. i. 189: Though last, not least in love, yours, good Trebonius. — *King Lear*, I. i. 85: Now, our joy, Although the last, not least [to Cordelia].

### 377 *It is better LATE than never*

PETITE PALLACE, I. 6:

But believe me, my B., *nunquam nimis cito est ad bonos mores via.*

PUBLILIUS SYRUS, 96: *Non unquam sera est ad bonos mores via.* — GREENE, IX. 212: better late than never, *nunquam sero est ad bonos mores via.* — *Wit's Commonwealth* (*First Part*), 183 (*s.v.* Proverbs): Better late thrive than never. — CAMDEN, 293: Better late than never. — DRAXE, 367, 80, 82 (*s.v.* Amendment): It is never too late to do well. It is better late than never. — CLARKE, 129 (*s.v.* Frugalitas): Better late than never. *Praestat sero quam nunquam sapere.* — RAY, 109: Better late than never. It's never too late to repent.

*The Taming of the Shrew*, V. i. 155: Better once than never, for never too late.

### 378 *Too LATE to shut the stable-door when the steed is stolen*

EUPHUES, 15:

It is too late to shut the stable door when the steed is stolen.

PETITE PALLACE, I. 175–176 (*Max. Yr. MS.*, 192):

it is too late to shut the stable door when the steed is stolen.

HEYWOOD, 26: When the steed is stolen shut the stable door. — Same, CAMDEN, 309; DRAXE, 375, 476 (*s.v.* Delay). — CLARKE, 281 (*s.v.* Sera poenitentia): When the steed is stolen 'tis too late to shut the stable door. — FULLER, 205: When the steed is stolen you shut the stable door. — See *Anglia*, 42. 204, 19, where a number of older examples of this proverb are given by Max Förster in an article on *Kleinere Mittelenglische Texte*. — DÜRINGSFELD, II. 627.

### 379 *The LAUREL is always green*

EUPHUES, 67:

The green laurel will never change his colour.

PETITE PALLACE, I. 156 (*Max. Yr. MS.*, 45):

as the laurel or bay tree ceaseth not to be green notwithstanding the parching summer and pinching winter, so I will never cease to be fresh in friendship.

ERASMUS, *Similia*, I. 618 C: *Ut laurus tota viret perpetuo.* — PLINY, *Nat. Hist.*, XV. 134: The laurel is always green. — Compare *Euphues*, 262: the ivy leaf who although it be dead continueth green; and *ibid.*, 399: always green like the ivy though the sun parch it.

## 380 *To LAY in water*

EUPHUES, 11:

laid reason in water.

HEYWOOD, 10: The trial thereof we will lay a water. — *Ibid.*, 191: My matter is laid a water [i.e. "put aside"]. — GOSSON, *Schoole of Abuse*, 21: If he had broke his arm . . . either Apollo must have played bone-setter, or every occupation been laid a water.

## 381 *You would LEAP over the stile (hedge) before you come (be near) to the hedge (stile)*

EUPHUES, 251:

But he, so eager of an end as one leaping over a stile before he come to it, desired a few parentheses.

HEYWOOD, 97: ye would be over the stile ere ye come to it. — GASCOIGNE, *Supposes*, 33: You would fain leap over the stile before you come at the hedge. — DRAXE, 405, 1812 (*s.v.* Haste): a fool leapeth over a stile before he cometh to it. — CLARKE, 257 (*s.v.* Praepostera): You'd leap over the stile ere you be near the hedge. — HOWELL, *English Proverbs*, 2: You would leap over the stile, before you come near it. — *Ibid.*, 4: You would over the stile ere you come at it. — CODRINGTON, 125, 967: To leap over the hedge before you come at the stile. — DÜRINGSFELD, I. 233, gives the English proverb as the equivalent of, *Nimm nicht den Hut ab, bevor man gegrüsst wird.*

## 382 *To have the LENGTH (measure) of one's foot*

EUPHUES, 271:

But you shall not know the length of my foot until by your cunning you get commendation.

GREENE, V. 195: Who by the last night's prattle had found the length of Penelope's foot. — DRAXE, 391, 1169 (*s.v.* Knowledge): I know the length of his foot. — RAY, 168: To have the length of one's foot. — KELLY, 177, 380: You have the measure of his foot ("You can exactly humour him."). — RAMSAY, 379: Ye have tane the measure of his foot.

*Love's Labour's Lost*, V. ii. 474: Do not you know my lady's foot by the square?

### 383 *To LICK (fleet) the fat from one's beard (lips)*

EUPHUES, 320:

It is he, Philautus, that will fleet all the fat from thy beard.

HALL, *Chronicle* (1548), 169 h: other . . . merchants . . . sore abhorring the Italian nation, for licking the fat from their beards and taking from them their accustomed living. — HEYWOOD, 9: Blame me not to haste, for fear . . . the fat clean flit from my beard. — *Damon and Pithias*, 24: He will lick the fat from my lips, and so out wear me. — SPENSER, *Shepheards Calender*, Sept., 123: But they that shooten nearest the prick Sayne, other the fat from their beards doen lick. — CROLL, 320, note 2.

### 384 *To LIE for the whetstone*

EUPHUES, 218:

If I met one of Crete, I was ready to lie with him for the whetstone.

HEYWOOD, 262 (V. 98): Where doth Francis Fabler now lie, Jane? At sign of the Whetstone, in Double-Tongue Lane ("Of a Liar"). — DRAXE, 394, 1330 (*s.v.* Liars): He will lie for the whetstone. — Same, CLARKE, 53 (*s.v.* Calumnia). — CLARKE, *Phraseologia Puerilis*, 1638 (Lean, III. 285): You lie with a witness, or, You shall have the whetstone. — RAY, 64 (*s.v.* Liar): He deserves the whetstone. — FULLER, 219: You shall have the whetstone. — See McKerrow, *Nashe's Works*, IV. 319, 6; IV. 424.

### 385 *LIFE is a pilgrimage*

EUPHUES, 100:

our life is but . . . a pilgrimage.

*Ibid.*, 166:

the whole course of life is but a meditation of death, a pilgrimage.

Petite Pallace, I. 81:

wherein I mean for my part to pass the pilgrimage of this my short life.

*Ibid.*, II. 137:

being desirous to pass the pilgrimage of this short life in pleasure.

Erasmus, *Adagia*, II. 1177 A: *Vita hominis peregrinatio* ("*Haec enim sententia frequenter occurrit in Sacris voluminibus, vitam hanc esse exilium, esse incolatum et peregrinationem.*"). — Kissel, *Das Sprichwort bei Lyndesay*, I. 2: *Das Leben ist eine Pilgerfahrt in einem Jammerthal.* — *Wit's Commonwealth* (*First Part*), 169: Life is a pilgrimage.

*As You Like It*, III. ii. 138: How brief the life of man Runs his erring pilgrimage. — *Richard the Second*, II. i. 154: His time is spent, our pilgrimage must be.

## 386 *LIFE is but a span*

Euphues, 100:

our life is . . . of such shortness that David saith it is but a span long.

Kissel, *Das Sprichwort bei Lyndesay*, 3, 11: *Das Leben ist kaum eine Spanne lang.* — Clarke, 322 (*s.v.* Vita hominis misera et brevis): Life is a span. *Vita spithama.* — Farquahar (Christy, I. 625, 37): Life is but a span; I'll every inch enjoy. — Compare Erasmus, *Adagia*, II. 943 B: *Vita mortalium brevis.*

*As You Like It*, III. ii. 136: civil sayings show: Some how brief the life of man . . . the stretching of a span. — *Othello*, II. iii. 74: man's life's but a span. — English Arden edition of *Othello*: "This proverbial expression is from the Prayer Book version of Psalm xxxix. 6: 'Behold thou hast made my days as it were a span long.'"

## 387 *LIFE is sweet*

Petite Pallace, II. 45 (*Max. Yr. MS.*, 95):

but life is sweet to every one.

*Wit's Commonwealth* (*First Part*), 202: Life is short, yet sweet (Euripides). — Draxe, 392, 1228 (*s.v.* Life). Life is sweet. — Same, Clarke, 189 (*s.v.* Longaevitas). — Howell, *English Proverbs*, 4: Life is sweet, though it sweat. — Christy, I. 625: Life is short but sweet (Euripides). — Hazlitt, 291: Life is sweet.

**388** ***The LIGHT is not (nought) for sore eyes***

EUPHUES, 379:

Sore eyes must not behold the candle.

*Ibid.*, 394:

why . . . suffer them to eat their meat by a candle that have sore eyes?

ERASMUS, *Similia*, I. 566 E: *Oculo lippienti non est admovendum lumen.* — The passage from *Euphues*, 379, is repeated in *Wit's Commonwealth (First Part)*, 1674 ed., 20 (*s.v.* Love). — *Wit's Commonwealth (Second Part)*, 325: As a sore eye cannot abide light. — DRAXE, 372, 309 (*s.v.* Conscience): The light is not for sore eyes. — CLARKE, 161 (*s.v.* In deprehensos): The light is naught for sore eyes. — Same, RAY, 110; CODRINGTON, 126, 980. — *Polyglot* (Ital.), 68: The light is painful to sore eyes. — *Ibid.* (French), 3: Light is bad for sore eyes.

**389** ***As LIKE as two peas***

EUPHUES, 194:

who were as like as one pease is to another.

NASHE, II. 233, 16. they would vaunt there was not a pease difference betwixt them. — FULLER, 25: as like as two pease. — Same, BOHN, 319; HAZLITT, 75. — SWIFT, *Dennis's Invitation to Steele* (Lean, II. 848): As like as peas.

**390** ***LIKE will to like***

EUPHUES, 29 (*Max. Yr. MS.*, 221):

Is it not a byword, like will to like?

PETITE PALLACE, II. 101 (*Max. Yr. MS.*, 139):

as the saying is, like like best of their likes.

*Ibid.*, II. 129:

Like agree best with their like.

ERASMUS, *Adagia*, II. 79 E: *Simile gaudet simili.* — HEYWOOD, 11: Like will to like. — Same, CAMDEN, 301: DRAXE, 393, 1242 (*s.v.* Likeness); CLARKE, 290 (*s.v.* Societas). — GUAZZO, *Civ. Conv.*, 46: as the saying is, like will to like.

*Measure for Measure*, V. i. 415: Haste still pays haste, and leisure answers leisure, Like doth quit like.

**391** ***Everyone as he LIKES (loves)***

EUPHUES, 383:

but everyone as he liketh, and then ——!

HEYWOOD, 53: every man as he loveth, quoth the good man, when that he kissed the cow. — Same, CAMDEN, 195. — CLARKE, 16 (*s.v.* Alia aliis placent): Every man as he loves. — CLARKE, *Phraseologia Puerilis* (1638) (Lean, III. 457): Every man as he likes.

**392** ***A LION is known by his claw (paw)***

EUPHUES, 315:

Lions (are known) by their claws.

ERASMUS, *Adagia*, II. 347 D: *Leonem ex unguibus aestimare* ("*Est . . . ex paucis multa, ex minimis maxima conjicere.*"). — LODGE, *Defence of Poetry*, in Smith's *Elizabethan Critical Essays*, I. 63: And who hath not heard that the lion is known by his claws? — G. HARVEY, in *Elizabethan Critical Essays*, II. 270: A lion, they say, is soon described by his paw. — *Belvedére*, 36: As lions are discerned by their paws. — CLARKE, 131 (*s.v.* Fucus): A lion is known by his paw. — *Polyglot* (Ital.), 90; (French) 3. — DÜRINGSFELD, I. 416.

**393** ***The LION spares the suppliant***

EUPHUES, 336:

Lions fawn when they are clawed, tigers stoop when they are tickled.

*Ibid.*, 363:

Lions spare those that couch to them, the tigress biteth not when she is clawed.

OVID, *Ars Amatoria*, II. 183 (Bohn translation, 413): 'Tis yielding that subdues the tigers and the Numidian lions. — PLINY, *Nat. Hist.*, VIII. 48 (Bostock translation, II. 267): The lion is the only one of all the wild beasts that shows mercy to the suppliant. — ERASMUS, *Similia*, I. 611 B: *Leo . . . simplicibus ac prostratis parcit.* — GREENE, *Mamillia*, 82: the lion spareth life, if his enemy yield. — SPENSER, *Amoretti*, XX: And yet the lion, that is lord of power, . . . In his most pride disdaineth to devour The silly lamb that to his might doth yield. — *Edward the Third*, IV. iii. 33: The lion scorns to touch the yielding prey.

*Love's Labour's Lost*, IV. i. 90: Thus dost thou hear the Nemean lion roar 'Gainst thee, thou lamb, that standest as his prey; Submissive fall his princely feet before, And he from forage will incline to play. — *Troilus and Cressida*, V. iii. 37: Brother, you have a vice of mercy in you, Which better fits a lion than a man.

**394** ***A LITTLE thing pleases a fool***

PETITE PALLACE, II. 33 (*Max. Yr. MS.*, 86):

They know a little thing pleaseth a fool.

*Ibid.*, II. 75:

if he bought her any apparel or any other pretty trifling tricks, it was to please her, and a bauble for the fool to play with.

FERGUSON, 235: Fools are fain o' right nought. — KELLY, 111, 77: Fools are fain of nothing. — Compare "A fool will not give his bauble for the tower of London." — LEAN, III. 384–385, gives other examples of this proverb.

**395** ***LIVE and learn***

EUPHUES, 23:

You have lived long and learned little.

DRAXE, 379, 636 (*s.v.* Experience): The longer that one liveth the more he knoweth. — CLARKE, 267 (*s.v.* Prudentia senilis): Live and learn. — FULLER, 138: One may live and learn. — SWIFT, *Pol. Conv.*, IX. 411: Well; live and learn. — HENDERSON, 40: We're aye to learn as lang as we live. — Same, HISLOP, 311. — *Polyglot* (Ital.), 132: Live and learn. — DÜRINGSFELD, II. 33: We live and learn.

**396** ***We must LIVE by the living and not by the dead***

PETITE PALLACE, I. 109:

We must live by the living, not by the dead.

WITHALS, 584: We live by the quick and not by the dead. — CLARKE, 283 (*s.v.* Serum remedium): We must live by the quick, not by the dead. — SWIFT, *Pol. Conv.*, IX. 456: we must live by the living, and not by the dead. — Same, KELLY, 359, 162; RAMSAY, 375.

**397** ***LIVE in the world as if thou meanest to leave it***

EUPHUES, 371:

learn . . . to live hereafter as though thou shouldest not live at all.

Publilius Syrus, 100: *Omnis dies velut ultimus ordinandus est.* — Guazzo, *Civ. Conv.*, 154: (Fathers should teach their children) that they learn to live as if they were still at the point to die. — *Wit's Commonwealth* (*First Part*), 84: Live and hope as if thou shouldest die immediately. — Herbert, 370: Let all live as they would die. — Fuller, *Directions* (1727), 2: Live in the world as if thou meanest to leave it.

**398** ***He LIVES long that lives well***

Euphues, 169:

Not he that hath most years, but many virtues, liveth longest.

Erasmus, *Similia*, I. 586 B: *Laudatur . . . non qui diu vixit, sed qui bene.* — Same, *Sentences for Children* (*Sententiae Pueriles*), 21, 20. — *Wit's Commonwealth* (*First Part*), 130: Better it is to be careful to live well, than desirous to live long. — Clarke, 322 (*s.v.* Vita hominis misera et brevis): He lives long that lives well: *Non vita longa bona, sed bona longa.* — Torriano, 314, 8: It avails not to live long, but to live well. — Codrington, 105, 386: He liveth long that liveth well. — Same, Ray, 13; Fuller, 70; Hazlitt, 194. — Henderson, 77: He that liveth well, liveth long. — Lean, IV. 33: Life is measured not by years, but by actions.

Compare *Coriolanus*, III. i. 152: (You) that prefer a noble life before a long.

**399** ***The LONG home***

Euphues, 222:

Dissuade all gentleman to rest at their own home till they come to their long home.

Greene, V. 226: Age telling me . . . that many years as harbingers provides me my long home. — *King Leir and His Three Daughters*, III. v. 10: Whom sorrow hath brought to her longest home. — *Woman Killed with Kindness*, I. iii. 39: Thou shalt to thy long home. — *Hudibras*, Waller ed., 78: This hand hath sent to their long home. — Hazlitt, 427: The long home ("What we now term the narrow house, i.e. the grave").

**400** ***LOOK before you leap***

Euphues, 178–179:

we commonly look before we leap.

Petite Pallace, II. 61 (*Max. Yr. MS.*, 106):

he that leapeth before he look, may hap to leap into the brook!

Heywood, 7: Look or ye leap. — Florio, *First Fruites*, 35: Look well ere thou leap. — *Wit's Commonwealth* (*First Part*), 153: Look before thou leap. — *Eastward Hoe*, V. i. 119: Thou shouldst have looked before thou hadst leaped. — Draxe, 416, 2235 (*s.v.* Venturing): A man must look before he leap. — Clarke, 84 (*s.v.* Deliberandi): Look before you leap. — Kelly, 147, 165: He that looks not e're he loup, will fall e're he wit ("A man without reasonable caution will meet with unforeseen inconveniences."). — Same, Henderson, 77. — Düringsfeld, I. 208.

**401** *LOOK* (*have an eye*) *to the main chance* (*main*)

Euphues, 89:

let me stand to the main chance.

*Ibid.*, 413:

But always have an eye to the main.

*Three Ladies of London*, Hazlitt's Dodsley, VI, 343: To have an eye to the main chance. — Chapman, *All Fools*, II. i. 295: I'll have a vigilant eye To the mainchance still. — Ray, 113: Look to the mainchance. —*A New Dictionary of the Canting Crew* (*s.v.* Eye-sore): 'Tis good to have an eye to the mainchance, or look to your hits. — Lean, IV. 23: Keep an eye on the main chance.

*The Second Part of Henry the Sixth*, I. i. 208: *Salisbury.* . . . look unto the main. — *Warwick.* Main chance, father, you mean; but I meant Maine.

**402** *LOOK* (*hew*) *not too high lest chips fall in thy eye*

Euphues, 451:

One looketh high as one that feareth no chips.

Walz, *Das Sprichwort bei Gower*, 22: Ful ofte he heweht up so hihe, That chippes fallen in his yhe. — Heywood, 82: Hew not too high lest the chips fall in thine eye. — Draxe, 366, 61 (*s.v.* Ambition): Look not too high lest a chip fall into thy eye. — Same, Camden, 301; Clarke, 23 (*s.v.* Ambitio). — Breton, *Of the Dignitie or Indignitie of Man*, 6: Who looketh high may have chips in his eye. — *Polyglot* (Dan.), 376: He that cuts above himself will get splinters in his eye. — Düringsfeld, II. 368.

**403** ***He that LOSES his honesty hath nothing more to lose***

Cf. A *good* name is rather to be chosen than great riches

EUPHUES, 46:

Knowest thou not that he that loseth his honesty hath nothing more to lose?

PUBLILIUS SYRUS, 54: *Fidem qui perdit, perdere ultra nil potest.*

**404** ***Better (as good) LOST than (as) found***

EUPHUES, 269:

and seeing it is so, better lost they are with a little grudge than found with much grief.

PETITE PALLACE, II. 68:

knowing him better lost than found, being no better unto you.

GUAZZO, *Civ. Conv.*, 171: I think such servants better lost than found. — HEYWOOD, 28: as good lost as found. — Same, CAMDEN, 290; WITHALS, 565. — FULWELL, *Ars Adulandi* (1576), G i (Lean, III. 422): As good such friends were lost as found that help us not at need. — DRAXE, 386, 924 (*s.v.* Guests): a guest better lost than found. — *The Return from Parnassus*, Part I, 65, 1271: They are better lost than found.

*All's Well That Ends Well*, II. iii. 215: I have now found thee; when I lose thee again, I care not. — *Ibid.*, V. ii. 45: *Parolles.* You were the first that found me! — *Lafeu.* Was I in sooth? And I was the first that lost thee.

**405** ***Follow LOVE (pleasure) and it will flee thee; flee love (pleasure) and it will follow thee***

EUPHUES, 99:

Cupid is a crafty child, following those at an inch that study pleasure and flying those swiftly that take pains.

Erasmus, *Adagia*, II. 562 B (*Index*): *Fugit amantem, insequitur fugientem.* — Walz, *Das Sprichwort bei Gower*, 59 (*Carmen super Multiplici Viciorum Pestilentia*, 207): *Vinces si fugias, vinceris sique resistas.* — Compare Haeckel, *Das Sprichwort bei Chaucer*, 3 (*Romaunt of the Rose*, 4786 ff.): If thou flee it, it shal flee thee; Folowe it, and folowen shal it thee. — Heywood, 32: Follow pleasure, then will pleasure flee; Flee pleasure and pleasure will follow thee. — Kelly, 106, 41: Follow love and it will flee thee, Flee love and it will follow thee. — Same, Hislop, 97.

Deloney, *Gentle Craft*, 8: women are like shadows, for the more a man follows them, the faster they run away: but let a man turn his course, and then they will presently follow him. — Marston, *Fawn*, V. i. 19: nicer love's a shade, It follows fled, pursued flies as afraid. — R. Brathwaite, *Shepherd's Tales, Eclogue I* (Lean, I. 471): Fly women, they will follow, still say But if ye follow women they will fly.

*The Merry Wives of Windsor*, II. ii. 215: Love like a shadow flies when substance love pursues; Pursuing that that flies, and flying what pursues.

### 406 *LOVE as if you were some day likely to hate; hate as if you were some day likely to love*

Euphues, 373:

> None ought at any t me so to love that he should find in his heart at any time to hate.

Erasmus, *Adagia*, II. 434 A: *Ama tanquam osurus, odcris tanquam amaturus.* — Same, Clarke, 24 (*s.v.* Amicitia). — Taverner, *Proverbes or Adages of Erasmus*, XXXI: Love as in time to come thou shouldst hate, and hate as thou should in time to come love. — Delamouthe, 17; 18: We must love, as looking one day to hate, and we must hate as looking one day to love. — *Wit's Commonwealth* (*First Part*), 116: So love as thou mayest hate, so hate as thou mayest love. — *Promus*, 322, 983: Love as if you were some day likely to hate, hate as if you were some day likely to love. — Torriano, 8, 28: Converse with thy friend, as if he might one day become thine enemy.

### 407 *LOVE cannot be hid*

Euphues, 409:

> Love (cannot be hidden) in the breast without suspicion.

Skeat, 20, 45 (*Index*): Love cannot be hid. — Dekker, *Old Fortunatus*, II. ii. 136: Age is like love, it cannot be hid. — Draxe, 394, 1323 (*s.v.* Carnal love): Love cannot be hid. — Clarke, 27 (*s.v.* Amor): *Amor et tussis non celatur.* — Codrington, 105, 660: Love and cough cannot be

hid. — KELLY, 242, 103: Love and light cannot be hid. — *Polyglot* (Span.), 215· True love suffers no concealment. — DÜRINGSFELD, II. 46.

Compare *Twelfth Night*, III. i. 159: A murderous guilt shows not itself more soon Than love that would seem hid: love's night is noon.

## 408 *LOVE comes by looking (in at the eyes)*

EUPHUES, 260:

Love cometh in at the eye.

*Ibid.*, 388:

You must not imagine that love breedeth in the heart of man by your looks.

PETITE PALLACE, II. 99:

the deadly poison of love first entered in at my eyes.

*Ibid.*, II. 128–129 (*Max. Yr. MS.*, 150):

love first entereth in at the eyes.

ERASMUS, *Adagia*, II. 100 E: *Ex adspectu nascitur amor.* — GREENE, *Mamillia*, II. 283: Love cometh in at the eye not at the ears. — GREENE, *Menaphon*, Arber ed., 39: Love . . . should enter into the eye, and by long gradations pass into the heart. — CLARKE, 28 (*s.v.* Amor): Love comes by looking. *Oculi sunt in amore duces.* — *Ibid.*, 28: Looks breed love. — CROLL, 260, note 3.

*The Merchant of Venice*, III. ii. 63: Tell me where is fancy bred . . . It is engend'red in the eyes, With gazing fed.

## 409 *Natural LOVE descends, but it does not ascend*

EUPHUES, 87:

the wise painter saw more than the foolish parent can, who painted love going downward, saying it might well descend but ascend it could never.

PETITE PALLACE, I. 188:

why hath not nature caused love to ascend as well as descend?

GREENE, VII. 262: for nature is greater in descent than in ascent, and greater is the affection that cometh from the father than from the son. — *Ibid.*, IX. 192: love is more vehement in descent than in ascent. — DRAXE, 394, 1320 (*s.v.* Carnal love): Natural love descendeth, but it doth not ascend.

**410** *One* LOVE *(fire, nail) drives out another*

EUPHUES, 105:

One love expelleth another.

*Ibid.*, 341:

The fire that burneth taketh away the heat of the burn.

*Ibid.*, 410:

Driving out the remembrance of his old love with the recording of the new.

ERASMUS, *Similia*, I. 606 B: *... ut amor pellat amorem, ceu clavus clavum, ira iram, et dolor dolorem.* — HAECKEL, *Das Sprichwort bei Chaucer*, 3: The new love out chaceth oft the old. — TORRIANO, 10, 36: One love expels another. — *Polyglot* (Span.), 199: New loves drive out the old. — DÜRINGSFELD, I. 358. — SKEAT, 77, 186.

CHAPMAN, *Monsieur d'Olive*, V. i. 8: For one heat, all know, doth drive out another, One passion doth expel another still. — FULLER, 165: The fire that burneth taketh the heat out of a burn. — COLLINS, 336: To drive out one fire with another fire. — DÜRINGSFELD, I. 358: *Eine hitze vertreibt die andere.*

ERASMUS, *Adagia*, II. 70 B: *Clavum clavo pellere.* —DELAMOUTHE, 57: One nail is driven out by another nail. — FLORIO, *First Fruites*, 34: One nail is driven out with another. — GREENE, *Mamillia*, 103: The saying of Calimachis . . . the last love driveth out the first, as one nail forceth out another. — RAY, 14: One nail drives out another. — Same, FULLER, 138; *Polyglot* (French), 61; (Ital.) 84; DÜRINGSFELD, I. 357.

*The Two Gentlemen of Verona*, II. iv. 192: Even as one heat another heat expels, Or as one nail by strength drives out another, So the remembrance of my former love Is by a newer object quite forgotten. — *King John*, III. i. 277: And falsehood falsehood cures, as fire cools fire Within the scorched veins of one new-burn'd. — *Romeo and Juliet*, I. ii. 46: Tut, man, one fire burns out another's burning, One pain is less by another's anguish. — *Julius Caesar*, III. i. 171: As fire drives out fire, so pity pity. — *Coriolanus*, IV. vii. 54: One fire drives out one fire; one nail, one nail.

**411** *LOVE is lawless (without law)*

EUPHUES, 69:

as love knoweth no laws.

*Ibid.*, 78:

Love knoweth no laws.

*Ibid.*, 378:

Love will regard no laws.

PETITE PALLACE, I. 177:

if love had law.

*Ibid.*, II. 9 (*Max. Yr. MS.*, 74):

Oh love without law!

Numerous examples of this proverb are cited by WALZ, *Das Sprichwort bei Gower*, 56; and HAECKEL, *Das Sprichwort bei Chaucer*, 1. — GREENE, *Pandosto*, Gollancz ed., 6: thinking that love was above all laws, and, therefore, to be stayed with no law. — CLARKE, 27 (*s.v.* Amor): Love is lawless. — HISLOP, 218: Love has nae law. — HENDERSON, 40: Love is without law. — *Polyglot* (Port.), 265: Love has not law; (Dutch) 287: Love knows no law; (Ital.) 71: Love rules without law.

## 412 *LOVE is never without jealousy*

EUPHUES, 407:

he would have a woman if she were faithful to be also jealous.

PETITE PALLACE, II. 102 (*Max. Yr. MS.*, 141):

jealousy is grounded upon love.

ERASMUS, *Similia*, I. 583 A: *Non est verus amor qui caret zelotypia.* — OTTO, 18, 79: *Qui non zelat, non amat.* — CHAPMAN, *Widow's Tears*, III. ii. 56: True love is ever full of jealousy. — KELLY, 241, 95: Love is never without jealousy. — FULLER, 173: The reward of love is jealousy. — Same, BOHN, 514; HAZLITT, 435. — HENDERSON, 42: Love is ne'er without jealousy. — *Polyglot* (Ital.), 131: A loving man, a jealous man.

*The Two Gentlemen of Verona*, II. iv. 177: For love, thou knowest, is full of jealousy.

## 413 *Who often protests that he is not in LOVE is still in love*

EUPHUES, 246:

And I have heard not those that say nothing, but they that kick oftenest against love are ever in love.

LOVE'S METAMORPHOSIS, II. i. 48:

Those that often say, they cannot love, or will not love, certainly they love.

OVID, *Remedia Amoris*, I. 648: *Qui nimium multis, 'Non amo,' dicit, amat.*

**414** ***Where LOVE is there is faith***

EUPHUES, 56:

they commonly are soonest believed that are best beloved.

*Ibid.*, 67:

I fear me though I be well beloved yet I should hardly be believed.

PETITE PALLACE, II. 102 (*Max. Yr. MS.*, 140):

But love, they say, is light of belief.

GUAZZO, *Civ. Conv.*, 221 ("proverb"): Where love is there is faith. — Compare WALZ, *Das Sprichwort bei Gower*, 59, 182: *Nulla fides, ubi nullus amor.* — CHAPMAN, *An Humourous Day's Mirth*, sc. xiv, line 148: where there is no trust, there is no love. — CLARKE, 27 (*s.v.* Amor): strong affections give credit to weak arguments.

**415** ***LOVE is without reason***

EUPHUES, 73:

You need not muse that I should so suddenly be entangled, love gives no reason of choice, neither will it suffer any repulse.

*Ibid.*, 81:

Fancy giveth no reason of his change neither will be controlled for any choice.

*Ibid.*, 89:

To give reason for fancy were to weigh the fire and measure the wind.

CAMPASPE, II. ii. 110:

You say that in love there is no reason, and therefore there can be no likelihood.

GALLATHEA, III. iv. 54–55:

Madam, if love were not a thing beyond reason, we might then give a reason of our doings.

GREENE, VII. 216: love . . . is without reason. — FULLER, 189 (same BOHN, 538; HAZLITT, 473; CHRISTY, I. 330): To give a reason for fancy, were to weigh the fire and measure the wind.

*The Merry Wives of Windsor*, II. i. 5: Ask me no reason, why I love you; for though Love use Reason for his precisian, he admits him not for his

counsellor. — *Cymbeline*, IV. ii. 22: and I have heard you say, Love's reason's without reason.

**416** ***LOVE like dew falls as well upon the lowly as the mighty***

Cf. The *sun* shines upon all alike

EUPHUES, 236:

The name of a Prince is like the sweet dew which falleth as well upon low shrubs as high trees.

CAMPASPE, V. iv. 129:

Love falleth like dew as well upon low grass as upon the high cedar.

LOVE'S METAMORPHOSIS, III. i. 89–91:

take not measure of my affections, but weigh your own; the oak findeth no fault with the dew, because it falleth on the bramble.

DÜRINGSFELD, II. 39: *Die Liebe ist wie der Thau, sie fällt auf Rosen und Kuhfladen.*

*Henry the Eighth*, I. iii. 55: That churchman bears a bounteous mind indeed, A hand as fruitful as the land that feeds us; His dews fall every where.

**417** ***LOVE makes the proud man to stoop***

EUPHUES, 409:

Love maketh the proudest to stoop and to court the poorest.

PETITE PALLACE, I. 129:

What man hath ever been so strong, who by woman hath not been made to stoop.

*Ibid.*, II. 10:

None so stout, but love maketh them to stoop.

**418** ***LOVE may not be forced***

PETITE PALLACE, I. 123:

Neither doth love learn of force the knots to knit, she serves but those which feel sweet fancies fit.

MIDAS, I. i. 70:

To have gold and not love, which cannot be purchased by gold, is to be slave to gold.

CAMPASPE, II. ii. 98:

affection cometh not by appointment or birth; and then as good hated as enforced.

ENDIMION, V. iii. 231:

I will not command love for it will not be enforced; let me entreat it.

LOVE'S METAMORPHOSIS, IV. i. 68:

affection could not be bought with gold.

CODRINGTON, 115, 666: Love rules his kingdom without a sword. — Same, RAY, 13; *Polyglot* (Ital.), 71; (Dutch) 318: Forced love does not last; (Germ.) 159: Love and singing are not to be forced. — BOHN, 446: Love can neither be bought nor sold; its only price is love.

**419** ***They that LOVE most speak least***

EUPHUES, 376:

true love lacketh a tongue.

PETITE PALLACE, II. 29 (*Max. Yr. MS.*, 85):

As I have heard, those that love most speak least.

HENDERSON, 41: They that love maist, speak least. — HAZLITT, 541: Whom we love best, to them we say least. — LEAN, IV. 156, repeats *Maxwell Younger Manuscript*, 85.

*The Two Gentlemen of Verona*, I. ii. 32: O, they love least that let men know they love.

**420** ***When LOVE puts in friendship is gone***

Cf. Love hath no respect of kindred (friend)

EUPHUES, 45:

Where love beareth sway, friendship can have no show.

PETITE PALLACE, II. 96:

Where love leadeth . . . no friend (is) forced of.

GREENE, *Pandosto*, Gollancz ed., 6: He considered that . . . where fancy forced friendship was of no force. — BEAUMONT AND FLETCHER, *Love's*

*Progress*, I. i: As the proverb says: When love puts in friendship is gone.

*The Two Gentlemen of Verona*, V. iv. 54: In love Who respects friends? — *Much Ado about Nothing*, II. i. 182: Friendship is constant in all other things Save in the office and affairs of love.

**421** *Hot LOVE soon cold*

Cf. *Soon* hot, soon cold

EUPHUES, 29:

hot love waxed soon cold.

*Ibid.*, 57:

Hot love is soon cold.

MOTHER BOMBIE, I. iii. 197:

And you shall see that hot love will wax soon cold.

*Wyt and Science* (*c.* 1540), *Anonymous Plays*, Series 4 (Heywood, *Index*, *s.v.* Hot): it is true this proverb old, Hasty love is soon hot and soon cold. — HEYWOOD, 6: Hot love soon cold. — Same, CAMDEN, 298; DRAXE, 394, 1299 (*s.v.* Love); CLARKE, 28 (*s.v.* Amor). — HISLOP, 218: Love over hot soon cools.

**422** *LUPUS in fabula*

PETITE PALLACE, II. 25:

But mum, *lupus in fabula*.

MOTHER BOMBIE, II. i. 12:

*lupus in fabula*.

ERASMUS, *Adagia*, II. 916 A; 1065 B: *Lupus in fabula* ("*Cum forte fortuna in medio sermone intervenit is, cujus mentio fiebat*"). — BLAND, *Proverbs from Erasmus*, 173–174: *Lupi illum priores viderunt:* English adage, He has seen a wolf ("anciently believed that the wolf, by some occult power, struck those whom it looked on dumb"). — See Bond's note, *Mother Bombie* (II. i. 12), III. 540; and De Vocht, 225–227. — HOLLAND'S *Pliny*, VIII, c. 22: It is commonly thought in Italy, that the eyesight of wolves is hurtful, in so much as if they see a man before he espy him, they cause him to lose his voice for the time. — BARCKLEY, *Felicitie of Man*, 356: But it happeneth to many of these men now a days, as it doth to him that cometh into the sight of a wolf, whose property is to take away his voice: whereof came a common proverb, *Lupus est in fabula*, when something is spoken that every man may not

hear. — Chapman, *An Humourous Day's Mirth*, II. ii. 51: See, here he comes. Now must I say, *Lupus est in fabula*, for these Latin ends are part of a gentleman and a good scholar. — Clarke, 299 (*s.v.* Subiti interventus): He is here you talked of. *Lupus in fabula.*

**423** *MAN honors the place, not the place the man*

Euphues, 235–236:

it is not the place that maketh the person but the person that maketh the place honourable.

De Vocht traces this to Erasmus, *Apophthegms*, IV. 94 D, from Plutarch, *Apophthegmata Laconica*, Agesilaus, 6 (*Moralia*, 208 D). — Otto, 196, 965: *Homo locum ornat, non hominem locus.* — Florio, *Second Fruites*, 141: The man makes the place, and not the place the man. — Torriano, 132, 10: Man honors the place, not the place the man.

**424** *MAN proposeth (purposeth, propones), and God disposeth (dispones)*

Petite Pallace, II. 44 (*Max. Yr. MS.*, 93):

man purposeth and God disposeth.

*Ibid.*, II. 128:

But man purposeth and God disposeth; men determine, but the destinies do.

*Piers Ploughman*, XI. 36, 37 (Skeat, 46, 113): *Homo proponit*, quod a poete and Plato he hyght, And *Deus disponit*, quod he lat God done his wille (See Skeat here who traces it not to Plato, but to Thomas à Kempis, *De Imitatione Christi*, I. c. 19.). — Florio, *First Fruites*, 139: Man proposes and God disposes. — Draxe, 378, 599 (*s.v.* The event or issue): Man purposeth and God disposeth. — Herbert, 86: Man proposeth, God disposeth. — Howell, *Spanish Proverbs*, 2: Men purpose, but God doth dispose. — Kelly, 248, 39: Man propones, but God dispones. — Düringsfeld, II. 94.

**425** *To drink the juice of MANDRAKE*

Euphues, 297:

swallow the juice of mandrake, which may cast thee into a dead sleep.

Erasmus, *Adagia*, II. 1068 E: *Bibere mandragoram* ("*Inest vis somnifica mandragorae, adeo ut enecet etiam largiore potu, si Plinio credimus.*"). — Pliny, *Nat. Hist.*, XXV. 150.

**426** ***You know good MANNERS but you use but a few***

Cf. He tells me my *way* and does not follow it himself

EUPHUES, 129:

it was said to a Lacedaemonian that all the Grecians knew honesty but not one practised it.

*Ibid.*, 312:

thou (art) like our Athenians, knowest what thou shouldest do, but like them never dost it.

ERASMUS has this anecdote in his *Apophthegms*, IV. 140, from Plutarch, *Remarkable Sayings of Some Obscure Men among the Spartans* (*Moralia*, 235 C–E). — GREENE, VII. 296: Certain Lacedaemonian ambassadors (said) the Athenians knew how to give precepts, but not how to follow them. — GUAZZO, *Civ. Conv.*, 117: It is a common saying, that he is in great fault, who knoweth what is good and doeth it not. — CLARKE, 2 (*s.v.* Aberrandi): You know good manners but you use but a few. — Same, RAY, 170; HAZLITT, 557. — HENDERSON, 41 (*s.v.* Manners): Ye hae gude manners but ye bear them not about wi' you.

**427** ***The fine MARBLE needs no painting***

Cf. Right (good) *coral* needs no coloring

EUPHUES, 6:

Painting is meeter for ragged walls than fine marble.

PETITE PALLACE, II. 163:

the fine marble you know needeth no painting; that is needful only for ragged walls.

GUAZZO, *Civ. Conv.*, A iii: the fine marble (needeth no) painting.

**428** ***MARRIAGES (weddings) are made in heaven***

Cf. Marriage (wedding) and *hanging* go by destiny

EUPHUES, 456:

marriages are made in heaven though consummated in earth.

MOTHER BOMBIE, IV. i. 64:

You see marriage is destiny; made in heaven, though consummated on earth.

PETITE PALLACE, I. 123, and I. 169:

for marriages are guided by destiny.

*Ballad* (licensed in 1558) (Hazlitt, 518): The proverb is true that wedding is destiny. — Guazzo, *Civ. Conv.*, 158: Marriages, as they say, are made in heaven. — Chapman, *All Fools*, V. ii. 157: Marriage is ever made by destiny. — Clarke, 230: Marriages were made in heaven. — Howell, *English Proverbs*, 15: Weddings are made in heaven. — Ray, 42: Marriages are made in heaven. — Swift, *Pol. Conv.*, IX. 413: They say, marriages are made in heaven. — *Polyglot* (French), 35: Marriages are written in heaven. — Düringsfeld, I. 314.

*The Merry Wives of Windsor*, V. v. 245: In love the heavens themselves do guide the state; Money buys lands and wives are sold by fate. — *Ibid.*, III. v. 106: but fate, ordaining he should be a cuckold, held his hand. — *Twelfth Night*, I. v. 329: Fate shew thy force, ourselves we do not owe, What is decreed, must be: and be this so. — *Othello*, III. iii. 275: 'Tis destiny unshunnable, like death. — *All's Well That Ends Well*, I. iii. 66: Your marriage comes by destiny, Your cuckoo sings by kind.

### 429 *MARRY (love, woo) in haste and repent at leisure*

Petite Pallace, II. 61 (*Max. Yr. MS.*, 101):

Bargains made in speed are commonly repented at leisure.

Greene, III. 196, 12: She that loveth in haste repenteth at leisure. — Lodge, *Rosalynde*, in Furness' edition of *As You Like It*, 349: Lest loving in haste thou repent in leisure. — Draxe, 419, 2381 (*s.v.* Wedding): He that marrieth in haste shall repent at leisure. — Same, Clarke, 65 (*s.v.* Conjugium). — Kelly, 249, 44: Marry in haste, and repent at leisure. — Same, Swift, *Pol. Conv.*, IX. 425. — Henderson, 30: Bargains made in a hurry are aften repented o' at leisure. — *Polyglot* (French), 52: (Ital.) 86; (Germ.) 152; (Dutch) 321.

*The Taming of the Shrew*, III. ii. 10: a mad-brain rudesby full of spleen, who woo'd in haste and means to wed at leisure.

### 430 *It is better to MARRY than burn*

Petite Pallace, I. 88:

but why allege you not this text, 'it is better to marry than to burn.'

I Corinthians vii. 9. — Haeckel, *Das Sprichwort bei Chaucer*, 52 (*Wife of Bath's Prologue*): Bet is to be weddid than to brynne. — *Anatomy of Melancholy*, II. 280: Better it is indeed to marry than burn for their soul's health. — Wander, *Deutsches Sprichwörter-Lexicon*, I. 1147, 5 *Besser freien, denn Brunst leiden. Melius est nubere, quam uri.*

**431** ***The MASTER'S eye fattens (makes fat) the horse***

EUPHUES, 88–89:

but it is the eye of the master that fatteth the horse, and the love of the woman that maketh the man.

CROLL, 88, note 4, gives the original source as Aristotle, *Oeconomica*, 2. — *Sentences for Children* (*Sententiae Pueriles*), 14, 35: *Oculus domini saginat equum.* — FLORIO, *First Fruites*, 32: The eye of the master fatteneth the horse. — CAMDEN, 306; DRAXE, 403, 1694 (*s.v.* Presence); DAVIES, 43, 75; KELLY, 335, 276; CLARKE, 167 (*s.v.* Ingenii malicia, et institutio); DÜRINGSFELD, I. 713; LEAN, I. 447. — HERBERT, 373: The master's eye fattens the horse, and his foot the ground.

**432** ***The MASTIFF never liked greyhound***

PETITE PALLACE, II. 85 (*Max. Yr. MS.*, 129):

and as the saying is, the mastiff never loveth the greyhound.

*Polyglot* (French), 41: Mastiff never liked greyhound ("A churl never liked a gentleman.").

**433** ***Weigh the MEANING and look not at the words***

PETITE PALLACE, I. 135:

rather weigh the will of the speaker, than the worth of the words.

ERASMUS, *Adagia*, II. 614 C: *Munerum animus optimus* ("*quo significatur, in amicorum muneribus non esse spectandum rei missae precium, sed mittentis potius animum*"). — DELAMOUTHE, 3: Weigh the meaning, and look not at the words. — JONSON, *Timber*, 17, 26: It is the mind, and not the event, that distinguisheth the courtesy from wrong. — CLARKE, 62 (*s.v.* Conatus): The good will is all. — *Ibid.*, 325 (*s.v.* Voluntas): Good will is all in all. — HOWELL, *Spanish Proverbs*, 3: The words are good, if the heart be so. — CODRINGTON, 126, 981: The good will is all. — TORRIANO, 34, 235: One regards more the will than the deed. — FULLER, 187: 'Tis not the action but the intention that is good or bad. — Same, BOHN, 533. — FULLER, 187: 'Tis not the matter but the mind. — Same, HAZLITT, 461. — *Polyglot* (Ital.), 107: The will is everything.

*Antony and Cleopatra*, II. v. 8: And when good will is show'd, tho't come too short, The actor may plead pardon.

**434** ***To MEASURE his (another's) cloth by another's (his own) yard***

EUPHUES, 46:

Did not Gyges cut Candaules a coat by his own measure?

*Ibid.*, 451:

I had as lief another should take measure by his back of my apparel, as appoint what wife I shall have by his mind.

HOWELL, *English Proverbs*, 12: You measure every one by your own yard. — RAY, 170: To measure his cloth by another's yard. — Compare HAZLITT, 558: You measure every one's corn by your own measure.

**435** ***There is a MEASURE in all things***

EUPHUES, 374:

In all things I know there must be a mean.

HAECKEL, *Das Sprichwort bei Chaucer*, 27 (*Troilus and Criseyde*, ii. 715): In every thing there lieth measure. — FERGUSON, 257: There is a measure in a' things. — DRAXE, 396, 1406 (*s.v.* Moderation): There is a measure in all things. — Same, RAMSAY, 373; HAZLITT, 445.

*Much Ado about Nothing*, II. i. 73: If the prince be too important, tell him there is measure in everything, and so dance out the answer.

**436** ***With what MEASURE ye mete it shall be measured unto ye***

**437** ***MEASURE for measure***

EUPHUES, 77:

I will pray that thou mayest be measured unto with the like measure that thou hast meten unto other.

PETITE PALLACE, I. 134:

For it is God's word and will that such measure as is met shall be measured again.

*Ibid.*, II. 24 (*Max. Yr. MS.*, 82):

they which deal vigourously with other, shall be rudely dealt withal themselves.

MATTHEW vii. 2: with what measure ye mete, it shall be measured unto ye. — GUAZZO, *Civ. Conv.*, 156: he shall have the same measure made to

him by his children, as he shall mete to his father. — DELAMOUTHE, 41: We shall be measured by the same measure, that we measure others by. — HOWELL, *Italian Proverbs*, 9: The same measure thou givest to others, thou shalt have thyself. — LEAN, IV. 45. — Compare CLARKE, 181 (*s.v.* Justitia): Do as you would be done to. *Quod tibi non vis fieri, alteri ne feceris.*

*The Third Part of Henry the Sixth*, II. vi. 55: Measure for measure must be answered. — *Measure for Measure*, V. i. 416: Like doth quit like, and Measure still for Measure.

## 438 *Sweet MEAT must have sour sauce*

EUPHUES, 65:

such sweet meat, such sour sauce [of love].

PETITE PALLACE, I. 20:

if your sweet meat have sour sauce [of love].

*Ibid.*, I. 141:

O fortune, why dost thou mix my sweet meat with such sour sauce [of love]?

*Ibid.*, I. 190 (*Max. Yr. MS.*, 63, 64):

as sharp sauce gives a good taste to sweet meat, so trouble and adversity makes quiet and prosperity far more pleasant [of love].

HEYWOOD, 19: Sweet meat will have sour sauce. — FLORIO, *First Fruites*, 30: Sweet meat must have sour sauce. — Same, *Wit's Commonwealth* (*First Part*), 153; DRAXE, 402, 1648 (*s.v.* Plainness); CLARKE, 75 (*s.v.* Voluptas); RAY, 135; FULLER, 157. — PALMER, 74, 30: After sweet meat sour sauce. — Same, DÜRINGSFELD, I. 254. — *Polyglot* (Ital.), 93. — LEAN, II. 728. — HAZLITT, 397.

*Romeo and Juliet*, I. iv. 85: *Mercutio.* Thy wit is a very bitter sweeting; it is a most sharp sauce. — *Romeo.* And is it not well served to a sweet goose?

## 439 *Neither MEDDLE nor make*

EUPHUES, 410:

But I will leave Camilla, with whose love I have nothing to meddle, for that it maketh nothing to my matter.

*N. E. D.*, *s.v.* Make, 1554, *Child Marriage* (1897), 123: I will neither make nor meddle with her. — NASHE, II. 101, 4: if you neither meddle nor make

with him. — Clarke, 20 (*s.v.* Aliena curantis): I'le neither meddle nor make. — Ray, 171: I'll neither meddle nor make, said Bill Heaps when he spilled the butter-milk.

*The Merry Wives of Windsor*, I. iv. 114: *Caius.* and I will teach a scurvy jack-a-nape priest to meddle or make. — *Much Ado about Nothing*, III. iii. 55: *Dogberry.* The less you meddle or make with them, why, the more is for your honesty. — *Troilus and Cressida*, I. i. 14: *Pan.* For my part, I'll nor meddle, nor make no further. — *Ibid.*, I. i. 85: For my part, I'll nor meddle, nor make no more i' the matter.

**440** ***It is MEET (fit) that a man be at his own bridal***

Euphues, 70:

It is good reason that I should be at mine own bridal.

Heywood, 15: It is meet that a man be at his own bridal. — Same, Draxe, 420, 2392 (*s.v.* Wedding). — Clarke, 230 (*s.v.* Nuptiae): 'Tis fit every man should be at his own bridal. — Lean, II. 730, gives other examples, including *Piers Plowman*, III. 56, C Text.

**441** ***MEN are made of clay, but women are made of men***

Cf. *Artificers* are wont in their last works to excel themselves

Euphues, 39:

for (women) being framed as it were of the perfection of men.

*Ibid.*, 84:

they [women] were made of the perfection of men.

Petite Pallace, II. 154:

For first they [women] are made of the purified metal of man, whereas man was made of the gross earth.

Swift, *Pol. Conv.*, IX. 424: Women are better creatures than men; for men were made of clay, but women made of men.

**442** ***If every one MEND one, all shall be mended***

Euphues, 130:

Let us endeavour every one to mend one and we shall all soon be amended.

Heywood, 167: If every one mend one, all shall be mended. — Same, Camden, 299; Clarke, 75 (*s.v.* Correctio); Howell, *Italian Proverbs*, 8. — Ferguson, 293: Ilk man mend ane, and all will be mendit.

**443** ***Though all men are made of one METAL, they are not all cast in the same mould***

EUPHUES, 18:

Though all men be made of one metal, yet they be not cast all in one mould.

ERASMUS, *Similia*, I. 569 D: *Ex eadem materia prima natura sunt elementa inter se diversissima pugnantissimaque: Sic aliquoties ex iisdem parentibus nascuntur fratres ingeniis dissimillimi.* — FULLER, 183: Though all men were made of one metal, yet they were not cast all in the same mould. — DÜRINGSFELD, I. 821: *Sind wohl alle aus demselben Stoff, aber sind nicht alle von derselben Manier*

**444** ***MILO was able to carry the bull which he had carried as a calf***

EUPHUES, 14:

He that will carry a bull with Milo must use to carry him a calf also.

ERASMUS, *Adagia*, II. 90 D: *Taurum tollet, qui vitulum sustulerit.* — OTTO, 341, 1744. — DÜRINGSFELD, II. 387.

**445** ***What is MINE is yours (mine own), and what is yours is mine***

PETITE PALLACE, I. 116:

that which is mine should be yours and yours your own (if I married you).

DEKKER, *Shoemakers' Holiday*, IV. i. 54–55: beauteous Jane, what's mine, Shall, if thou make myself thine, all be thine. — *Every Woman in Her Humour*, G 2: Why what is his is yours, what's yours, your own. — SWIFT, *Pol. Conv.*, IX. 457: Why, what's yours is mine, and what's mine is my own. — HAZLITT, 522: What's my wife's is mine; what's mine is my own. — Compare *Polyglot* (Span.), 229: What is mine is my own; my brother Juan's is his and mine.

*Measure for Measure*, V. i. 543: What's mine is yours, and what is yours is mine. (Lean, IV. 178, says of this that it is "a marriage proposal.")

**446** ***MISERY loves company***

Cf. Not the *first* to suffer injury

EUPHUES, 81:

In misery, Euphues, it is a great comfort to have a companion.

Petite Pallace, I. 129–130:

but notwithstanding the comfort by other men's calamity be miserable, yet it doth me good to think that others have been as sluttishly served by women as myself.

Publilius Syrus, 146: *Calamitatum habere socios miseris est solatio.* — Bland, *Proverbs from Erasmus*, 194: *Dulce est miseros socios habuisse doloris.* — Walz, *Das Sprichwort bei Gower*, 221, gives many parallels. — Draxe, 381, 712 (*s.v.* Fellowship): It is good to have companions in misery. — Fuller, 40: Company in misery makes it light.

*The Rape of Lucrece*, 790: And fellowship in woe doth woe assuage. — *Love's Labour's Lost*, IV. iii. 127: Dumain, thy love is far from charity, That in love's grief desir'st society. — *The Winter's Tale*, I. ii. 190: There have been . . . cuckolds ere now . . . there's comfort in't.

## 447 *To have a MONTH'S MIND to a thing*

Euphues, 449:

he gave himself to his book, determining to end his life in Athens, although he had a month's mind to England.

Ray, 171: To have a month's mind to a thing ("In ancient wills mention of a month's mind, also year's mind and week's mind . . . (which the) deceased used to appoint (for) a second funeral solemnity for remembrance of him"). — Swift, *Pol. Conv.*, IX. 421: Why, you must know she had a month's mind to Dick Frontless. — Croll, 449, note 1.

*The Two Gentlemen of Verona*, I. ii. 137: I see you have a month's mind to them.

## 448 *The MOON does not fear the barking of dogs (wolves)*

Euphues, 298:

as likely to obtain thy wish as the wolf is to catch the moon.

*Ibid.*, 371:

eager wolves bark at the moon though they cannot reach it.

Cotgrave, *s.v.* Lune: *Garder la lune des loups.* — Nashe, I. 85, 30: this dogged generation that is ever barking against the moon. — Draxe, 395, 1337 (*s.v.* Madness): He barketh at the moon. — Shirley, *The Cardinal*, III. i. 35: 'Tis above Your malice, and your noise not worth his anger; 'Tis barking 'gainst the moon. — Ray, 171: The moon doth not heed the barking of dogs. — Düringsfeld, II. 100.

*Julius Caesar*, IV. iii. 27: I'd rather be a dog and bay the moon. — Compare *The Second Part of Henry the Sixth*, III. i. 158: And dogged York, that reaches at the moon.

### 449 *The MORE one has the more one wants*

EUPHUES, 275:

Who herself was well stored, and as yet infected with a desire of more.

PETITE PALLACE, I. 126:

the more she had, the more she desired to have.

FLORIO, *First Fruites*, 32: the more a man hath, the more he desireth. — *Wit's Commonwealth* (*Second Part*), 149: As it is in wealth, he that hath much would have more. — DRAXE, 373, 374 (*s.v.* Covetousness): Much would have more. — Same, CLARKE, 99 (*s.v.* Divitium praerogativa); HOWELL, *English Proverbs*, 11. — CODRINGTON, 116, 682: Much would still have more. — RAY, 117. — *Polyglot* (Span.), 250: The more one has the more one wants. — DÜRINGSFELD, I. 809.

*Macbeth*, IV. iii. 81: And my more-having would be as a sauce To make me hunger more.

### 450 *The MORE that a man drinks, the more he may*

EUPHUES, 396:

But it fareth with the lover as it doth with him that poureth in much wine, who is ever more thirsty than he that drinketh moderately.

*Wit's Commonwealth* (*Second Part*), 654: As the drunkard is vexed with greater thirst, than he that useth wine moderately . . . so the desire of money is more encreased by the plenty of gold. — DRAXE, 377, 553 (*s.v.* Drunkenness): The more that a man drinketh, the more he may. — *Ibid.*, 377, 552: Ever drink, ever dry. — Same, FULLER, 49. — CLARKE, 46 (*s.v.* Bibacitas): Drunken folks are always dry. *Parthi quo plus biberint eo plus sitiunt.* — *Polyglot* (Ital.), 75: Thirst comes from drinking.

### 451 *The MOTH does most mischief to the finest cloth*

EUPHUES, 11 (*Max. Yr. MS.*, 185):

the finest cloth is soonest eaten with moths.

*Ibid.*, 98:

Doth not the moth eat the finest garment if it be not worn?

Petite Pallace, I. 27:

the moth which most of all eateth the best cloth.

*Ibid.*, II. 55 (*Max. Yr. MS.*, 96):

there is no cloth so fine but moths will eat it.

Florio, *Second Fruites*, 197: as moths do mar the finest cloth, as worms do eat the fullest trees, so beauty hath two waiting maids, which never leave her: that is vanity and pride. — *Belvedére*, 176: As moths the finest garments do consume, So flatterers feed upon the frankest minds. — The passage from *Petite Pallace*, II. 55, is found in *Wit's Commonwealth* (*Second Part*), 311, *s.v.* Love. — Fuller, 161: The best cloth may have a moth in it. — Same, Bohn, 498; Hazlitt, 407; Düringsfeld, I. 107. — Henderson, 91: There's nae cloth sae fine but moths will eat it. — *Polyglot* (Ital.), 111: The moth does most mischief to the finest garment.

### 452 *If your MOTHER had espoused virginity you would not have been born*

Euphues, 71:

If thy mother had been of that mind [not to marry] when she was a maiden, thou hadst not now been born to be of this mind to be a maiden.

Petite Pallace, I. 86:

would you should follow her [your mother's] example, and make no conscience to lose that which she herself hath lost, which, except she had lost, we had lost so rare a jewel as your seemly self are.

De Vocht, 113, quotes from Erasmus (*Proci et Puellae, Opera*, I. 696 A): *Nisi matri tuae defluxisset flos ille, nos istum flosculum non haberemus.*

*All's Well That Ends Well*, I. i. 148: To speak on the part of virginity is to accuse your mother, which is most infallible disobedience.

### 453 *It had need to be a wily MOUSE that should breed in a cat's ear*

Euphues, 46:

he shall know that it must be a wily mouse that shall breed in the cat's ear.

*Ibid.*,213:

with him no earthly creature saving only a mouse sleeping in a cat's ear.

GALLATHEA, IV. i. 45:

It is a wily mouse that will breed in the cat's ear.

LYDGATE, *Minor Poems*, Percy Society, 167: An hardy mowse that is bold to breede in cattis eeris. — HEYWOOD, 71: It had need to be a wily mouse that should breed in the cat's ear. — Same, *Promus*, 216, 490. — WEBSTER, *Duchess of Malfy*, V. ii. 145: Thou sleep'st worse than if a mouse should be forced to take up her lodging in a cat's ear. — HERBERT, 378: It is a bold mouse that nestles in the cat's ear. — *Polyglot* (Dan.), 359: It is a bold mouse that makes her nest in the cat's ear.

**454** *No meat (meat) for MOWERS (your master)*

**455** *It is not for your MOWING*

EUPHUES, 375:

And sure I am she did not hang for thy mowing.

UDALL, *Erasmus' Apophthegms*, 342: Lais, an harlot of Corinth, of excellent beauty but so dear and costly that she was no morsel for mowers. — MELBANCKE, *Philotimus* (1583), Ee 2 (Lean, III 399): Marmalet is no meat for mowers. — CLARKE, 72 (*s.v.* Contemptus): No meat for mowers. — *N. E. D.*, *s.v.* Mower, defines the meaning of this proverbial phrase as "unsuitable to, or unobtainable by, people of low degree." — Compare SWIFT, *Pol. Conv.*, IX. 466: hand's off (i.e. don't kiss me), that's meat for your master.

JONSON, *A Tale of a Tub*, IV. iv (p. 618): I am not for your mowing, as mine own mother says. — *Englishman for My Money*, Malone Society ed., line 595: I am no meat for his mowing, nor yours neither. — CHAPMAN, *An Humourous Day's Mirth*, V. 99: Hands off, sir, she is not for your mowing. — DRAXE, 389, 1093 (*s.v.* Impossibility): It is not for your mowing.

*The Second Part of Henry the Fourth*, II. iv. 134: Away, you mouldy rogue, away! I am meat for your master.

**456** *A MUSHROOM (toadstool) grows (springs up) in one (a single) night*

EUPHUES, 45:

Hath she not heard . . . that the greatest mushroom groweth in one night?

FLORIO, *First Fruites*, 31: In one night grows a mushroom. — MARLOWE, *Edward the Second*, I. iv: But cannot brook a night-grown mushroom. — SIR BALTHAZAR GERBIER, *Discourse concerning Building* (1662), I. 28: A

toadstool groweth in a night. — CHAPMAN, *Bussy d'Ambois*, II. i. 117: Fortune's proud mushroom, shot up in a night. — TORRIANO, 92, 2: A mushroom grows in an hour. — FULLER, 104: In a night's time springs up a mushroom. — Same, BOHN, 423; HAZLITT, 257; CHRISTY, II. 72.

**457** ***He that followeth NATURE is never out of the way***

EUPHUES, 20–21:

Doth not Cicero conclude and allow that if we follow and obey Nature we shall never err?

PETITE PALLACE, I. 14:

why am I so . . . beastly to blaspheme against that which proceeds altogether of nature, which nature hath imparted to all men and which I ought to follow without repining or resisting?

*Ibid.*, I. 83:

that natural motion which cannot be ill or idle, because nature hath planted it in you, for God and nature do nothing vainly or vilely.

THOMAS WILSON, *The Arte of Rhetorique*, 46 (in *An Epistle to Persuade a Young Gentleman to Marriage*, devised by Erasmus): For, if to live well (as the Stoicks wittily do dispute) is to follow the course of nature, what thing is so agreeing with nature, as matrimony? — *Revenge for Honour*, I. i. 335: Nor can ought What Nature dictates to us be held vicious. — — FULLER, 75: He that follows Nature is never out of the way. — Same, BOHN, 386; HAZLITT, 202. — BOND quotes passages from Cicero, *De Finibus*, V. 9, and Aristotle, *De Caelo*, II. 11.

*Measure for Measure*, III. i. 135: *Claudio* (to Isabella). Nature dispenses with the deed so far That it becomes a virtue.

**458** ***NATURE surpasses nurture***

Cf. *Nurture* surpasses nature; *Nature* will have its course; A young *child* like new wax easily receives any form

EUPHUES, 19 (*Max. Yr. MS.*, 198):

Education can have no show where the excellency of nature doth bear sway.

ERASMUS, *Adagia*, II. 617 B, C: *Naturam expellas furca, tamen usque recurrit.* — FERGUSON, 252: Nature passes nurture. — Same, CLARKE, 224 (*s.v.* Natura); KELLY, 257, 9; HENDERSON, 85. — DÜRINGSFELD, II. 159.

**459** *NATURE will have its course*

Cf. *Youth* will have its course (swinge)

EUPHUES, 20 (*Max. Yr. MS.*, 203, 204):
nature will have course after kind . . . (impossible) to cause any thing to strive against Nature.

*Ibid.*, 310:
nature will have her course.

MOTHER BOMBIE, I. i. 101:
your son's folly . . . being natural, it will have his course.

PETITE PALLACE, II. 85 (*Max. Yr. MS.*, 127, 128):
For the nature of nothing may be altered: that which nature hath given, cannot be taken away.

ERASMUS, *Adagia*, II. 44 A: *Invita Minerva* ("*pro eo quod est refragante ingenio, repugnante natura, non favente coelo*"). — *Maxwell Younger Manuscript*, 204: Ewery thing will dispose it self according to nature. — DRAXE, 398, 1473 (*s.v.* Name). Nature will have it course.

**460** *As NEAR as bark to tree*

Cf. Never put the *hand* between the bark and the tree

EUPHUES, 294:
as near is fancy to beauty . . . as the stalk to the rind.

CLARKE, 286 (*s.v.* Similitudo): As near as bark to tree. — Compare CLARKE, 286 (*s.v.* Similitudo): As near to other, as man and wife.

*Love's Labour's Lost*, V. ii. 285: Dumain is mine, as sure as bark on tree.

**461** *I am NEAREST to myself*

PETITE PALLACE, I. 192:
and first the question was put to his friends, who were nearest to themselves.

*Ibid.*, II 23:
every one ought to be nearest to themselves.

*Ibid.*, II. 26 (*Max. Yr. MS.*, 83):
every thing is dear to itself.

ERASMUS, *Adagia*, II. 147 A: *Omnes sibi melius esse malunt, quam alteri;* and, *Heus proximus sum egomet mihi.* — NASHE, III. 71, 1: I hold

*unusquisque proximus ipse sibi*, every man is the best friend to himself. — CHAPMAN, *Monsieur d'Olive*, IV. i. 48: Yet in the case of love, who is my brother? . . . I am nearest to myself. — WITHALS, 535: I love you well, but I love myself better. *Proximus sum egomet mihi.* — MASSINGER, *Believe As You Will*, III. iii (p. 426): You well know charity begins at home, and that we are nearest to ourselves. — *Idem, The Guardian*, II. iii (p. 216): Pardon me, Calista, I am nearest to myself, and time will teach me To perfect that which yet is undermined. — HISLOP, 293: There's nae sel sae dear as our ain sel. — *Polyglot* (Germ.), 155. — DÜRINGSFELD, I. 824. — LEAN, III. 457; IV. 151.

*The Two Gentlemen of Verona*, II. vi. 23: I to myself am dearer than a friend, For love is still most precious in itself. — *The Tempest*, I. i. 21: *Gonzalo.* Good, yet remember whom thou hast aboard. — *Boatswain.* None that I more love than myself.

## 462 *To make a virtue of NECESSITY*

PETITE PALLACE, I. 131:

by the virtue of necessity.

*Ibid.*, II. 92:

to make a virtue of necessity.

*Ibid.*, II. 114:

thou madest of me a virtue of necessity.

OTTO, 241, 1217: *facis de necessitate virtutem.* —SKEAT, 83, 199: To make a virtue of necessity. — GUAZZO, *Civ. Conv.*, 193: it is a point of wisdom to make a courtesy of necessity according to the old proverb. — DRAXE, 398, 1484 (*s.v.* Need): Man must make a benefit of necessity. — CLARKE, 224 (*s.v.* Necessitas): make a virtue of necessity. — Same, KELLY, 245, 15. — *Polyglot* (French), 18; (Dutch) 340: To make a virtue of necessity. — DÜRINGSFELD, I. 139: *Man muss aus der Not eine Tugend machen.* — Compare *Maxwell Younger Manuscript*, 172: Neede oft makis wertew. — KELLY, 268, 22: Need makes virtue. — Same, HENDERSON, 85.

*The Two Gentlemen of Verona*, IV. i. 62: To make a vertue of necessity. — *Richard the Second*, I. iii. 378: There is no virtue like necessity.

## 463 *He is taken in his own NET*

Cf. He falls into the *pit* he digs for another

PETITE PALLACE, I. 125:

And so it may fall out that this, your pupil, may so long delight

in deceit, that she may be taken in the net which she layeth to entangle other.

OVID, *Remedia Amoris*, 501–502: *Deceptum risi, qui se simulabat amare; In laqueos auceps decideratque suos.* — ERASMUS, *Adagia*, II. 49 A: *Suo ipsius laqueo captus est.* — GUAZZO, *Civ. Conv.*, 14: You shall then be taken in your own net.

Compare *Hamlet*, V. ii. 316: *Osric.* How is't, Laertes? — *Laertes.* As a woodcock to mine own springe, Osric, I am justly kill'd with mine own treachery.

**464** ***He that handles (touches) NETTLES tenderly is soonest stung***

EUPHUES, 49:

True it is, Philautus, that he which toucheth the nettle tenderly is soonest stung.

LOVE'S METAMORPHOSIS, III. ii. 64–65:

I perceive nettles gently touched sting; but roughly handled, make no smart.

ERASMUS, *Similia*, I. 606 B: *Quemadmodum urtica, si constanter attingas ac timide, adurit: sin premas tota manu non adurat.* — FLORIO, *Second Fruites*, 175: (Women are like nettles for) those that touch they sting them, But hurt not those that wring. — *Wit's Commonwealth* (*Second Part*), 451: As a nettle if thou handlest it gingerly, doth sting thee, if thou gripest it hard, doth not pain thee. — DEKKER, *Old Fortunatus*, V. ii. 16: Andelocia is a nettle; if you touch him gently, he'll sting you. — TORRIANO, 322, note on no. 127: They being to be handled like nettles, suddenly and roughly; for if you stroke and gently go to work, they will sting you to some purpose. — FULLER, 76: He that handles a nettle tenderly is soonest stung. — Same, BOHN, 386; HAZLITT, 203. — FULLER, 184: Though you stroke the nettle never so kindly, yet it will sting you. — Same, HAZLITT, 456. — LEAN, III. 476, gives other examples.

**465** ***NURTURE surpasses nature***

Cf. *Nature* surpasses nurture

EUPHUES, 116:

But you see how education altereth nature.

DRAXE, 377, 567 (*s.v.* Education): Nurture is above nature. — Same, CLARKE, 167 (*s.v.* Ingenii malicia). — HOWELL, *Italian Proverbs*, 6: Nurture overcomes nature. — *Idem*, *French Proverbs*, 12: Nurture passes nature. — LEAN, IV. 68.

**466** ***He hath an OAR in every man's boat***

PETITE PALLACE, I. 48:

youths which delight . . . to have an oar stirring in every beautiful boat.

HEYWOOD, 24: an oar in every man's boat. — NASHE, I. 21, 16: Put their oar in another man's boat. — CAMDEN, 300: It is not good to have an oar in every man's boat. — JONSON, *A Tale of a Tub*, II. i (p. 589): Have an oar in everything. — DRAXE, 370, 218 (*s.v.* Meddling): He hath an oar in every man's boat. — CLARKE, 20 (*s.v.* Aliena curantis): It is not good to have an oar in every man's boat. — CERVANTES, *Don Quixote*, III. 166: There is no boat that he hath not an oar in. — DAVIES, 45, 157: Phrine will have an oar in each man's boat.

**467** ***He that never took OAR in hand must not think scorn to be taught***

EUPHUES, 407:

He that never took the oar in hand must not think scorn to be taught.

FULLER, 81: He that never took oar in his hand must not think scorn to be taught.

**468** ***Take OCCASION (time, opportunity, fortune) by the forelock (top, front), for she is bald behind***

PETITE PALLACE, II. 185:

let not slip occasion, for it is bald behind, it cannot be pulled back again by the hair. [This is found only in Texts B. C. D.]

*Promus*, 133, 166 ("Bacon, *Of Delays*"): Occasion (as it is in the common verse) turneth a bald noddle after she hath presented her locks in front, and no hold taken. — MARLOWE, *Jew of Malta*, V. iv. 44: Begin betimes: occasion's bald behind; Slip not thine opportunity. — MASSINGER, *The Guardian*, IV. i (p. 253): Remember the old adage, and make use of't, Occasion is bald behind. — DÜRINGSFELD, I. 573: Hold opportunity by her forelock, before she turns her tail. — *Polyglot* (French), 46; (Ital.) 259: To take opportunity by the forelock.

*Much Ado about Nothing*, I. ii. 15: he meant to take the present time by the top and instantly break with you of it. — *All's Well That Ends Well*, V. iii. 39: Let's take the instant by the foremost top. — *Othello*, III. i. 52: To take the safest occasion by the front To bring you in

again. (See note on this passage in the English Arden edition for the classical form of the proverb.)

**469** ***His OLD brass (hide, apron, cloak, smock, etc.) must buy (make) a new (young) pan (one, kirtle, jerkin, petticoat, etc.)***

EUPHUES, 306:

I have now lived compass, for Adam's old apron must make Eve a new kirtle . . . I have lived compass, Euphues' old faith must make Philautus a new friend.

KYD, *Spanish Tragedy*, III. vi. 77: Dost thou think to live till his old doublet will make thee a new truss? — FERGUSON, 238: His auld brass will buy a new pan. — HOWELL, *English Proverbs*, 11: News, news, the skin of your arse will make a new pair of shoes. — KELLY, 163, 283: His old brass will buy you a new pan ("An encouragement to a young woman, to marry an old wealthy man because his riches will get her a new husband, when he shall die"). — Same, HENDERSON, 78. — *Polyglot* (French), 16: With an old husband's hide one buys a young one. — HAZLITT, 44: A withered serving man, a fresh tapster [see note *ad loc.* by Hazlitt].

*The Merry Wives of Windsor*, I. iii. 16: an old cloak will make a new jerkin; a withered serving man a fresh tapster. — *Antony and Cleopatra*, I. ii. 171: If there were no more women but Fulvia, then had you indeed a cut, and the case to be lamented: this grief is crowned with consolation; your old smock brings forth a new petticoat.

**470** ***OLD maids lead apes in hell***

EUPHUES, 60:

But certes I will either lead a virgin's life in earth (though I lead apes in hell), or else follow thee rather than thy gifts.

*Ibid.*, 72:

For I had rather thou shouldest lead a life to thine own liking in earth, than to thy great torments lead apes in Hell.

*Ibid.*, 263:

Then this sufficeth me that my second daughter shall not lead apes in hell.

PETITE PALLACE, II. 81:

I would rather, as they say, have led apes in hell after my death, than have felt all the torments of hell in my life.

Howell, *English Proverbs*, 6: Coy maids lead apes in hell. — *Ibid.*, 7: Maidens above twenty lead apes in hell. — Ray, 45: Old maids lead apes in hell. — Same, Fuller, 136. — Swift, *Pol. Conv.*, IX. 425: You'll never lead apes in hell. — See note in English Arden edition of *Much Ado about Nothing*, II. i. 37, and especially Ernest Kuhl's article in *Studies in Philology*, vol. XXII, no. 4, pp. 453–466, on *Shakespeare's "Lead Apes in Hell" and the Ballad of "The Maid and the Palmer."*

*Much Ado about Nothing*, II. i. 41: I will even take sixpence in earnest of the bear-'ard, and lead his apes into hell. — *The Taming of the Shrew*, II. i. 34: And for your love to her lead apes in hell.

## 471 *Everyone prefers his* OWN

Petite Pallace, II. 130 (*Max. Yr. MS.*, 151):

Everyone is lightly in love with that which is his own.

Gallathea, I. iii. 4:

Every one thinketh his own child fair.

Erasmus, *Adagia*, II. 74 E: *Suum cuique pulchrum.* — Compare Draxe, 387, 983 (*s.v.* Home): To every bird his own nest is best. — Clarke, 254 (*s.v.* Philautia): The crow thinks her own fairest. —Ray, 83: The crow thinks her own bird fairest.

Compare *As You Like It*, V. iv. 60: a poor virgin, sir, an ill-favour'd thing, sir, but mine own.

## 472 *The* PANTHER *has a sweet smell but a devouring mind*

Euphues, 36:

a sweet panther with a devouring paunch.

*Ibid.*, 138:

let him expel these panthers which have a sweet smell but a devouring mind.

Petite Pallace, I. 123 (*Max. Yr. MS.*, 33):

the panther, who w th his gay colours and sweet breath, allureth other beasts unto him, and being within his reach, he ravenously devoureth them.

Erasmus, *Similia*, I. 607 B: *Pardus odoris gratia allectas feras invadit, atque occidit: Ita quidam blandiloquentia irretitos fallunt, ac perdunt.* — Croll, 36, note 2.

**473** ***One PARTICULARITY concludes no generality***

Petite Pallace, I. 138:

one particularity concludeth no generality.

*Ibid.*, II. 113:

had some cause to discommend some in particular, though not to condemn all in general.

*Ibid.*, II. 161:

if particularities might prove a generality.

Gosson, *Schoole of Abuse*, 23: so one swallow brings not summer; nor one particular example sufficient proof for a general precept. — Lodge, *Rosalynde*, 131: particular instances infer no general conclusions.

**474** ***Things PAST may be repented but not recalled***

Cf. Past *cure* past care; What cannot be altered must be *borne* not blamed

Euphues, 15 (*Max. Yr. MS.*, 191):

But things past are past calling again.

*Ibid.*, 278:

Time lost may well be repented but never recalled.

Endimion, V. iii. 39:

Madam, things past may be repented, not recalled.

Midas, II. i. 43:

Things past cannot be recalled but repented.

*Ibid.*, V. iii. 70:

Things passed cannot be recalled, repented they may be.

Mother Bombie, IV. i. 69:

Things past cannot be recalled.

*Ibid.*, V. iii. 367:

Things done in drink may be repented in soberness, but not remedied.

Otto, 286, 1466 (quoting Livy, XXX. 30. 7): *sed praeterita magis reprehendi possunt quam corrigi.* — Heywood, 26: Things past my hand I cannot call again. — Greene, VI. 76: Repent she might, but recall she could not. — *Ibid.*, VII. 33: Repent she might but recall she could not. —

*Ibid.*, IX. 95: Time past cannot be recalled, nor actions performed revoked, but repented. — *Wit's Commonwealth* (*First Part*), 209: Things past may be repented, but not recalled. — *Ibid.*, 30: Follies past are sooner remembered than redressed. — DRAXE, 413, 2139 (*s.v.* Time): The time past cannot be recalled. — *Ibid.*, 400, 1587 (*s.v.* Past): That that is past cannot be recalled or helped.

**475** *PATIENCE perforce*

EUPHUES, 392:

the worst poor help patience . . . it is perforce.

PETITE PALLACE, II. 103:

I must retire to patience perforce.

LEAN, II. 698, gives numerous examples of "patience perforce."

*Romeo and Juliet*, I. v. 91: Patience perforce with wilful choler meeting, Makes my flesh tremble in their different greeting. — *Richard the Third*, I. i. 116: *Gloucester.* Meantime, have patience. — *Clarence.* I must perforce.

**476** *PEARLS dissolved in wine (vinegar) are restorative*

EUPHUES, 293:

Aye, but there is no pearl so hard but vinegar breaketh it.

*Ibid.*, 307:

friendship is the best pearl, but by disdain thrown into vinegar it bursteth rather in pieces than it will bow to any softness.

PLINY, *Nat. Hist.*, IX. 120 (Bostock's translation, II. 439–440): In obedience to her [Cleopatra's] instructions, the servants placed before her a single vessel, which was filled with *vinegar, a liquid, the sharpness and strength of which is able to dissolve pearls* . . . taking one (of the pearls) from out of her ear she threw it into the vinegar and directly it was melted, swallowed it. — JONSON, *Every Man out of His Humour*, II. ii: *Deliro.* if thou wilt eat the spirit of gold and drink dissolved pearl in wine, 'tis for thee. — *Alchemist*, II. ii. 75: boiled in the spirit of sol and dissolved pearl, Apicius' diet, 'gainst the epilepsy. — *Volpone*, III. vi. 172: See, here, a rope of pearl; and each more orient Than the brave Egyptian queen caroused: Dissolve and drink them. — BRETON, 6: Pearls are restorative.

*Hamlet*, V. ii. 282: The king shall drink to Hamlet's better breath; And in the cup an union shall he throw . . . . (293) Hamlet, this pearl is thine; Here's to thy health.

**477** ***What PENELOPE wrought all day, at night was all undone***

EUPHUES, 48:

Penelope, no less constant than she yet more wise, would be weary to unweave that in the night she spun in the day, if Ulysses had not come home the sooner.

ERASMUS, *Adagia*, II. 168 B: *Penelopes telam retexere* ("*est inanem operam sumere, et rursum destruere quod effeceris . . . mulier astuta, quod interdiu texuisset, id noctu retexere coepit.*"). — NASHE, III. 168, 10: *Penelopes telam retexere.* — FLORIO, *Second Fruites*, 195: If this be all you say, a fair thread she hath spun, For what she wrought all day, at night was all undone. — *Promus*, 275, 781: Penelope's web (*Penelopes telam retexere*). — *A New Dictionary of the Canting Crew* (*s.v.* Penelope's): Penelope's web, to do and undo. — OTTO, 272, 1379.

Compare *Coriolanus*, I. iii. 92–94: You would be another Penelope; yet they say all the yarn she spun in Ulysses' absence did but fill Ithaca with moths.

**478** ***A PENNY for your thought***

EUPHUES, 65:

a penny for your thought . . . it is too dear.

HEYWOOD, 61: a penny for your thought. — Same, GREENE, *Friar Bacon and Friar Bungay*, sc. vii, line 68. — SWIFT, *Pol. Conv.*, IX. 382: Come, a penny for your thought . . . . It is not worth a farthing.

**479** ***No (neither) PENNY, no (nor) paternoster***

EUPHUES, 223:

Nothing shall alter my mind, neither penny nor paternoster.

*Ibid.*, 263:

Then this sufficeth me that my second daughter shall not lead apes in hell, though she have not a penny for the priest, because she is witty.

*Ibid.*, 294:

he that cannot win with a *pater noster* must offer a penny.

*N. E. D.* gives examples from 1546 on. — HEYWOOD, 96: No penny, no paternoster. — Same, CLARKE, 245 (*s.v.* Pecunia); KELLY, 259, 19. — GASCOIGNE, *Supposes*, I. i: Pity nor pension, penny nor paternoster, should ever have made nurse once to open her mouth in the cause. — The meanings of this proverb are, 'No work, no money,' and, 'Neither for love nor for money.'

## 480 *He takes PEPPER in the nose*

EUPHUES, 107:

And yet, Philautus, I would not that all women should take pepper in the nose, in that I have disclosed the legerdemains of a few.

*Ibid.*, 361:

I dare not say obstinate lest you gentlewomen should take pepper in the nose, when I put but salt to your mouths.

*Piers Plowman*, XV, 114 (Skeat, 46, 114): For there are ful proude men . . . to pore peple han peper in the nose [See Skeat for other parallels.]. — HEYWOOD, 64; 212: He taketh pepper in the nose. — Same, CAMDEN, 308; DRAXE, 422, 2515 (*s. v.* Wrathful or furious); RAY, 174; FULLER, 72; HAZLITT, 496. — HOWELL, *English Proverbs*, 6: His nose will abide no jest; he hath taken a pet, or pepper in the nose.

## 481 *As PHRIGIUS loved Pieria*

EUPHUES, 108:

yet some have wished to be embraced as Phrigius embraced Pieria.

*Ibid.*, 381:

As Phrigius and Pieria, whose constant faith was such that there was never word nor thought of any uncleanness.

ERASMUS, *Adagia*, II. 1176 D: *Ut Phrygius amavit Pieriam* ("*Plutarchus . . . ostendit ad suam usque aetatem durasse consuetudinem, ut uxores optarent sic amari a viris:* i.e. '*Quemadmodum Phrygius amavit Pieriam.*'"). — Same, CLARKE, 27 (*s.v.* Amor). — PLUTARCH, *De Mulierum Virtutibus*, 16 (*Moralia*, 253 F — 254 B), tells the story of the reconciliation of two cities through the two lovers.

**482** ***PHYSICIAN, heal thyself***

EUPHUES, 107:

If thou say to me, Physician, heal thyself.

ERASMUS, *Adagia*, II. 1032 B: *Medice cura teipsum.* — DRAXE, 401, 1617 (*s.v.* Physic). — Same, *Polyglot* (Ital.), 110; (Germ.) 134; LEAN, IV. 81. — LUKE iv. 23.

*The Second Part of Henry the Sixth*, II. i. 53: *Medice, teipsum* — Protector, see to't, protect yourself.

**483** ***To PICK UP (gather up, take) one's crumbs***

EUPHUES, 283:

I began to gather up my crumbs.

*Paston Letters*, III. 114 (1474) (Hazlitt, 496): To take one's crumbs ("To regain in strength or appetite"). — NASHE, *Summer's Last Will and Testament*, III. 262, 908: as was it frost-bitten in the blade, yet picked up his crumbs again afterward.

**484** ***To sow (lay) PILLOWS (cushions) under the elbows***

EUPHUES, 26:

One flattereth an other in his own folly and layeth cushions under the elbow.

*Ibid.*, 137:

the flatterer layeth a cushion under his elbow.

CAMPASPE, IV. iii. 31:

he must lay a pillow under his head, when he would put a target in his hand.

*Geneva Bible*, 1560, EZEKIEL xiii. 18: Woe unto the women that sow pillows under all arm-holes. — NEAL, *History of the Puritans* (1732), I. 285: 'Tis no time to blush or sew pillows under men's elbows (1572). — *Martin Marprelate, Epistle*, Arber ed., 32: You sow pillows under Harvey's elbows.

**485** ***If the PILLS were pleasant they would not want gilding***

EUPHUES, 138:

as the physician by mingling bitter poisons with sweet liquor bringeth health to the body, so the father with sharp rebukes

seasoned with loving looks causeth a redress and amendment in his child.

*Ibid.*, 257:

using the means of physic (whereof you so talk), mingling sweet syrups with bitter drugs.

*Ibid.*, 312:

The admonition of a true friend should be like the practice of a wise physician, who wrappeth his sharp pills in fine sugar.

*Ibid.*, 343–344:

that he [physician] might have his sharp potions mixed with sweet counsel, and his sour drugs mitigated with merry discourse.

Erasmus, *Similia*, I. 603 F: *Ut Pharmacopolae bracteis aureis tegunt remedia quaedam, quo pluris vendant.* — *Wit's Commonwealth* (*Second Part*), 399 (Plutarch, *Moralia*, 18 D): Physicians in bitter medicines do mingle some sweet things, that they may allure their patients to take them: so parents ought to assuage the sharpness of reprehension with milder words. — Draxe, 379, 627 (*s.v.* Excuse): If the apothecaries' pills had a good taste, they would never gild them over. — Fuller, 99: If the pills were pleasant they would not want gilding.

## 486 *He is on a merry PIN*

Petite Pallace, II. 75:

If he talked pleasantly (his wife thought that) his mistress had set him on his merry pins.

Gabriel Harvey, *Letter-Book*, Camden Society ed., 14: So that now he was altogether set on his merry pin and walked on his stately pantofles. — *Tom Tyler and his Wife* (1598), 1661, 19: Let us set in On a merry pin The story of the strife Between Tom and his Wife As well as we can. — R. Fletcher, *Ex Otio Negotium* (1656), 229: Thus, then, began the merry din, For as it was thought they were all on the pin; O what kissing and clipping was there. — Torriano (Lean, III. 342): To be on the merry pin. — *A New Dictionary of the Canting Crew* (*s.v.* Pin): Upon a merry pin, or in a pleasant mood. — Ray, 174: To be in a merry pin ("Probably this might come from drinking at pins. The Dutch, and English in imitation of them, were wont to drink out of a cup marked with certain pins, and he accounted the man that could nick the pin; whereas, to go above or beneath it, was a forfeiture. — Dr. Fuller's *Eccles. Hist.*, Lib. III, p. 17.").[1] — Hazlitt, 191: He is in (on) a merry pin.

[1] I have not been able to verify this reference.

**487** ***To PIN one's faith on another's sleeve***

EUPHUES, 95:

Alas, fond fool, art thou so pinned to their sleeves that thou regardest more their babble than thine own bliss, more their frumps than thine own welfare?

SAPHO AND PHAO, II. iv. 97:

But be not pinned always on her sleeves, strangers have green rushes, when daily guests are not worth a rush.

GREENE, *Mourning Garment*, IX. 173: What it is for me to pin a fair meacock and a witty milksop on my sleeve, who dare not answer with their swords in the face of the enemy? — GREENE, *Farewell to Follie*, IX. 327: to avoid jealousy, you may ever wear her pinned on your sleeve. — *A New Dictionary of the Canting Crew* (*s.v.* Pin): To pin one's faith on another's sleeve, or take all upon trust, for gospel that he says.

*Love's Labour's Lost*, V. ii. 321: This gallant pins the wenches on his sleeve.

**488** ***To PINCH on the parson's side***

EUPHUES, 72:

Lucilla . . . pinched Philautus on the parson's side on this manner.

The meaning of this proverb is "to defraud the parson of his tithes." As Croll has pointed out, "Lyly seems here to give it a twist, making it mean that Lucilla is robbing Philautus of the chance to be wed." The modernized version of *Euphues, The Anatomy of Wit*, published in 1716 under the title of *Euphues and his Lucilla*, changed this (51), perhaps because it was not clear, to, "pinch'd hard on Philautus's side." — LEAN, IV. 14 and 82, quotes the proverb from 1576, 1595, and later.

**489** ***He falls into the PIT he digs for another***

Cf. He is taken in his own *net*

PETITE PALLACE, II. 103:

I myself am fallen into the pit I digged for him.

ERASMUS, *Adagia*, II. 49 A: *Incidit in foveam, quam fecit.* — *Damon and Pithias*, 88: *Incidi in foveam quam feci.* — JONSON, *A Tale of a Tub*, IV. ii (p. 617): Like him that digs a trap to catch another, And falls

into't himself. — *Honest Whore*, Part I, V. i. 52: He falls himself that digs another's pit. — *Polyglot* (Span.), 207: He falls into the pit who leads another in it.

Compare *Hamlet*, III. iv. 206: For 'tis the sport to have the enginer Hoist with his own petar.

### 490 *He that toucheth PITCH shall be defiled*

Euphues, 98:

He that toucheth pitch shall be defiled [of women].

*Ibid.*, 180:

Strange it is that . . . they that handle pitch should not be defiled.

Petite Pallace, II. 127:

as he which toucheth pitch shall be defiled [of women].

Croll, 98, note 1: "The proverb originates in Ecclesiasticus xiii. 1, and is quoted by Skeat, 125, 294, from Chaucer, Wyclif, etc.". — Guazzo, *Civ. Conv.*, 17: He who toucheth pitch shall be defiled therewith. — Draxe, 390, 1106 (*s.v.* Infection): If a man touch pitch, he shall therewith be defiled. — Fuller, 76: He that handles pitch shall foul his fingers. — *Polyglot* (Germ.), 184: He who handles pitch, besmears himself. — Düringsfeld, II. 209.

*The First Part of Henry the Fourth*, II. iv. 455: This pitch, as ancient writers report, doth defile.

### 491 *PLAY, women and wine undo men a-laughing*

Euphues, 106:

It is play, wine and wantonness that feedeth a lover as fat as a fool.

Croll traces this to *Remedia Amoris*, II. 399. — Draxe, 420, 2428 (*s.v.* Wine): Wine and women make men runagates. *Reddunt delirum, femina, vina, virum.* — Clarke, 46 (*s.v.* Bibacitas): Drinking, drabbing, dicing, and the devil bring men to destruction. — Herbert, 375: Gaming, women and wine, while they laugh, they make men pine. — Howell, *English Proverbs*, 1: Play, women and wine, undo men a-laughing. — *Idem, French Proverbs*, 7: Women, wealth and wine have their good and their venom. — *Idem, Spanish Proverbs*, 4: Women and wine make a man swerve from his judgment. — Kelly, 353, 100: Women, and wine, game and deceit, Make the wealth small, and the wants great

("This is the translation of an old monkish rhyme: *Pisces, perdices, vinum, nec non meritrices Corrumpunt cistam, et quicquid ponis in istam.*"). — *Polyglot* (Span.), 245: Four things put a man beside himself — women, tobacco, cards and wine.

**492** ***As it PLEASES the painter***

EUPHUES, 317:

But whatsoever the colour be, the picture is as it pleaseth the painter.

*Promus*, 131, 159: As please the painter. — The editor of *Promus* quotes Heywood's "His face is as please the painter." — Farmer's *Index* to *Heywood's Proverbs* has failed to record this, if it is in Heywood. — *A New Dictionary of the Canting Crew* (*s.v.* Painter): What pleases the painter: When any presentation in the productions of his or any art is unaccountable, and so is to be resolved purely unto the good pleasure of the artist. — RAY, 57: As it pleases the painter.

**493** ***No PLEASURE without pain (repentance)***

Cf. Every *dram* of delight has a pound of spite

PETITE PALLACE, I. 142 (*Max. Yr. MS.*, 55):

Pleasure must be purchased with the price of pain.

*Ibid.*, I. 190 (*Max. Yr. MS.*, 70):

no state so plentiful in pleasure, but that it is mixed with pain.

*Paradise of Dainty Devices* (1576), 1810 ed., 64: No pleasure without some pain. — CHAPMAN, *Blind Beggar of Alexandria*, V. v. 67: But every pleasure hath a pain, they say. — CAMDEN, 302: Never pleasure without repentance. — Same, CLARKE, 326 (*s.v.* Voluptas); HOWELL, *English Proverbs*, 9; RAY, 16. — DRAXE, 402, 1646 (*s.v.* Plainness): Pleasure asketh pain. — *Ibid.*, 402, 1647 (*s.v.* Plainness): There is no mirth without mourning. — *Ibid.*, 402, 1650 (*s.v.* Plainness): He that will have the pleasure, must endure the pain.

*Twelfth Night*, II. iv. 71: *Duke.* I'll pay thy pleasure, then. — *Clown.* Truly, sir, and pleasure will be paid, one time or another.

**494** ***Better have one PLOUGH going than two cradles***

EUPHUES, 209:

It is better to have one plough going than two cradles.

Fuller, 32 (same, Bohn, 329; Hazlitt, 99; Christy, I. 194): Better have one plough going than two cradles. — Henderson, 71: Better to hae ae plough gaun than twa cradles. — Lean, II. 703, quotes the examples from Lyly and Henderson.

**495** ***To PLOUGH the shore***

Petite Pallace, II. 95:

so that I plough the barren rocks, and set my share into the shore of the sea.

Erasmus, *Adagia*, II. 170 B: *Arare littus* ("*Est sterilem operam sumere.*").

**496** ***One drop of POISON infects the whole tun of wine***

Cf. A little coloquintida spoils a whole pot of *porridge*

Euphues, 17:

One drop of poison infecteth the whole tun of wine.

*Old English Homilies*, Skeat ed., Series I, 23 (Skeat, 1, 2): A lutel ater bitteret muchel swete (A little venom embitters much sweetness). — Barckley, *Felicitie of Man*, 439: For one drop of poison spoileth a great quantity of good wine.

**497** ***POISON pierceth every vein***

Euphues, 57:

as one drop of poison disperseth itself into every vein, so affection.

*Ibid.*, 277:

as poison will disperse itself into every vein (so love).

Petite Pallace, I. 176 (*Max. Yr. MS.*, 59):

as poison pierceth every vein, so love.

Croll notes, 57, note 3, that "this passage is based on a commonplace of medieval science, as reported, for instance, by Isadore of Seville (XII. 4. 41 and 42): 'Poison (*venenum*) is so called because it travels through the veins. For the venom of it runs through the veins, its speed being increased by the warmth of the body itself, and so extinguishes the life . . . Moreover all poison is cold, and hence life, which is warm, flies the cold poison.'" — Gosson, *Schoole of Abuse*, 38: One dram of Eleborus ransacks every vein. — The *Petite Pallace* passage above is found in *Wit's Commonwealth* (*Second Part*), 311, *s.v.* Love.

*Romeo and Juliet*, V. i. 59: Let me have A dram of poison, such soon-spreading gear As will disperse itself through all the veins.

**498** ***POORER than Codrus (Irus)***

EUPHUES, 281:

But wert . . . thou Croesus he Codrus, I would not forsake him to have thee.

ERASMUS, *Adagia*, II. 252 A: *Iro, Codro pauperior* ("*Irus erit subito, qui modo Croesus erat* (Ovid, *Tristia*, 3. 7. 42)."). — MASSINGER, *The Roman Actor*, II. i (p. 35): The Lydian Croesus had appeared to him Poor as the beggar Irus. — OTTO, 177, 875.

**499** ***In golden (silver, painted) POTS are hidden the most deadly poisons***

EUPHUES, 35 (*Max. Yr. MS.*, 227):

in painted pots is hidden the deadliest poison.

*Ibid.*, 36:

a sour poison in a silver pot.

*Ibid.*, 62:

sweet poison in a painted pot.

PETITE PALLACE, II. 80:

as in fair painted pots poison oft is put.

GREENE, III. 206, 4: Preferreth poison . . . in golden pot. — NASHE, I. 34, 29: Poison in a silver piece. — DRAXE, 385, 904 (*s.v.* Gold): Men drink poison in golden pots. — *Ibid.*, 380, 659 (*s.v.* Falseness): In golden pots are hidden the most deadly poison.

**500** ***The POTTER fashions his clay when it is soft***

Cf. A young *child* like new wax easily receives any form

EUPHUES, 14 (*Max. Yr. MS.*, 189):

The potter fashioneth his clay when it is soft, . . . so the tender wit of a child, if with diligence it be instructed in youth, will with industry use those qualities in his age.

PETITE PALLACE, I. 117:

like as the potter's clay being once hardened in the oven, will not be made soft again to receive the impression of any other form.

Erasmus, *Similia*, I. 601 D: *Ut gypsum, aut argilla dum est uda, in quamvis imaginem facile sequitur fingentis manum: Ita rudes animi ad omnem disciplinam sunt idonei.*

**501** *PRAISE at the parting*

Cf. Mark well the *end;* The *end* crowns all

Euphues, 348:

Aye, but Philautus, 'Praise at the parting' — if she had not liked thee she would never have answered thee.

*Gesta Romanorum*, E. E. T. S., Extra Series, XXXIII. 39: Forsoth a mor foole than thou art, fond I never. — "Preyse at the parting," seide the Knygt, "And bihold wele the end." — Porter, *Two Angry Women of Abington*, sc. xiv, line 57: but praise your luck at parting. — Compare Camden, 304: Praise a fair day at night. — Same, Clarke, 108 (*s.v.* Ex eventu judicium).

*The Tempest*, III. iii. 38: *Alonso.* . . . a kind of excellent dumb discourse. — *Prospero.* Praise in departing.

**502** *The PREY entices the thief*

Euphues, 46:

Is it not the prey that enticeth the thief to rifle?

Petite Pallace, II. 93 (*Max. Yr. MS.*, 135):

as a pleasant prey soon enticeth a simple thief.

Compare Ray, 122: Opportunity makes the thief. — Same, Fuller, 130.

**503** *The parish PRIEST forgets that ever he was clerk*

Petite Pallace, I. 124:

the parish priest forgetteth that ever he was clerk.

Heywood, 38; 174: the parish priest forgetteth that ever he hath been holy-water clerk. — Same, Howell, *English Proverbs*, 10. — Draxe, 403, 1698 (*s.v.* Pride): The priest forgetteth that ever he was clerk. — Same, Clarke, 31 (*s.v.* Arrogantia). — Düringsfeld, I. 947.

**504** *In PRINT*

Euphues, 9:

neither do I set this forth for any devotion in print, but for duty which I owe to my patron.

*Ibid.*, 391:

Concerning the body, there is no gentlewoman so curious as to have him [her lover] in print.

Fleming, *A Panoplie of Epistles* (1576), 357: Considering that whatsoever is uttered in such men's hearing, must be done in print, as we say in our common proverb. — Draxe, 379, 611 (*s.v.* Excellency): In print, rarely, admiringly, finically. — Clarke, 104 (*s.v.* Excellentia): A man in print.

*Love's Labour's Lost*, III. i. 173: I will do it, sir, in print. — *The Two Gentlemen of Verona*, II. i. 175: all this I speak in print, for in print I found it. — *As You Like It*, V. iv. 94: we quarrel in print, by the book.

**505** *PRIVATE welfare is not to be preferred before common-weal*

Petite Pallace, I. 127:

preferring . . . the profit of the commonwealth before her own private pleasure.

*Ibid.*, II. 5:

neither in that point by your leave, will I prefer the commonwealth before mine own private will.

*Ibid.*, II. 138:

sign of one which preferreth his own private safety before the common society.

Gallathea, IV. i. 39–40:

preferring a common inconvenience before a private mischief.

*Ibid.*, V. iii. 70:

prefer not a private grudge before a common grief.

*Wit's Commonwealth* (*First Part*), 158: Private welfare is not to be preferred before common-weale. — Chapman, *Alphonsus, Emperor of Germany*, I. ii. 126: But private cause must yield to public good. — Chapman, *Revenge for Honour*, III. ii. 109: How far a public Regard should be deferred before your private Desire of vengeance.

**506** *It is an ill PROCESSION (army, battle, country, company) where the devil carries (bears, holds) the cross (candle, banner, colors)*

Euphues, 34:

Where none will the devil himself must bear the cross.

Draxe, 386, 947 (*s.v.* Head): It is an evil profession (*sic*) where the Devil beareth the cross. — *Ibid.*, 415, 2204 (*s.v.* Tyranny): It is an evil country where the Devil rules, or carrieth the cross. — Beaumont and Fletcher, *Philaster*, IV. i. 42: Oh, there's a rank regiment where the devil carries the colours. — Clarke, 70 (*s.v.* Contemptus): 'Tis an ill company where the devil bears the banner. — Howell, *English Proverbs*, 12: 'tis an evil battle where the devil carrieth the colours. — Torriano, 219, 13: When rogues go in procession the devil bears the cross. — Same, *Polyglot* (Ital.), 122; Trench, *Lessons in Proverbs*, 81. — Ray, 17: It is an ill procession where the devil holds the candle. — Same, Fuller, 107. — Fuller, 107: It is an ill army where the devil carries the colours. — Hazlitt, 266: It is an ill battle where the devil carries the colours. — Fuller, 207: Where none else will, the devil must bear the cross. — Same, Bohn, 563; Hazlitt, 535.

### 507 *PROMISE is debt*

Euphues, 38 (*Max. Yr. MS.*, 231):

Yet knowing promise to be debt, I will pay it with performance.

Chaucer, *Canterbury Tales*, B 41: Biheste is dette. — Same, Hoccleve, *De Regimine Principum*, 1772. — Draxe, 404, 1733 (*s.v.* Promise): Promise is debt. — Clarke, 194 (*s.v.* Magnifica promissa): Promise is a due debt. — *Polyglot* (Germ.), 172: A promise is a debt.

### 508 *He PROMISES mountains and performs molehills*

Petite Pallace, I. 75:

will he not promise golden hills and perform dirty dales?

*Book of Merry Riddles*, 42. 29, 105: He promiseth mountains and performeth mole hills. — Clarke, 194 (*s.v.* Magnifica promissa): *Aureos montes polliceri.* — Same, Erasmus, *Adagia*, II. 339 E. — Borchardt, *Die sprichwörtlichen Redensarten*, 58, 139: *Einem goldene Berge versprechen.* — Otto, 227, 1132.

### 509 *The PYRAUSTA (piralis) lives in the fire*

Euphues, 325:

I have melted like wax against the fire, and yet lived in the flame with the fly pyrausta.

Gallathea, III. i. 4.

Beginnest thou with Piralis to die in the air and live in the fire?

Pliny, *Nat. Hist.*, XI. 119 (Bostock's translation, III. 42): This creature is called the pyrallis, and by some the pyrausta. So long as it remains in the fire it will live, but if it comes out and flies a little distance from it, it will instantly die. — Erasmus, *Adagia*, II. 784 C: *Pyraustae gaudes gaudium.* — *Ibid.*, II. 353 B: *Pyraustae interitus* ("*Ait enim Zenodotus, Pyraustam insectum esse, quod lucernis advolat, atque ita exustis alis concidat, pereatque.*"). — Greene, V. 60; VII. 72: As the fly pyralis cannot live out of the flame. — *Promus*, 288, 826: *Pyraustae gaudes gaudium.*

**510** *To be in a QUANDARY*

Euphues, 8:

I was driven into a quandary.

*Ibid.*, 25:

leaving this old gentleman in a great quandary.

*Ibid.*, 39:

Struck into such a quandary.

*Ibid.*, 365:

Stood as one in a quandary.

Withals, 563: He is in a quandary. — Same, Draxe, 401, 1610 (*s.v.* Perplexity). — Clarke, 102 (*s.v.* Dubitandi): I am in a quandary. — Howell, *French Proverbs*, 19: He is in a quandary. — Ray, 175: To be in a quandary.

*The Merry Wives of Windsor*, II. ii. 61–63: The best courtier of them all . . . could not have brought her to such a *canary* [Mistress Quickly's mistake for 'quandary'].

**511** *One sows, another REAPS*

**511A** *One REAPS, another threshes*

Euphues, 77:

As thou hast reaped where another hath sown, so another may thresh that which thou hast reaped.

*Ibid.*, 283:

neither is it reason that he having sowed with pain, that I should reap the pleasure.

Petite Pallace, I. 15 (*Max. Yr. MS.*, 3):

Is it not meet that he which would reap should sow?

Erasmus, *Adagia*, II. 193 E: *Alii sementem faciunt, alii metent.* — Same, Clarke, 155. — Holinshed, *Index*, 1586: One soweth and another reapeth. — Düringsfeld, I. 346: One sows, another reaps. — Lean, IV. 181: One soweth, but another reapeth. — John xiv. 37.

Fuller, 28: Another threshed what I reaped. — Same, Bohn, 314; Hazlitt, 64.

*As You Like It*, III. ii. 113: Thèy that reap must sheaf and bind.

**512** ***REBUKES ought not to have a grain of salt more than sugar***

Euphues, 311:

Rebukes ought not to weigh a grain more of salt than sugar.

Fuller, 146 (same, Bohn, 479; Hazlitt, 370; Christy, II. 192): Rebukes ought not to have a grain of salt more than sugar.

**513** ***He that RECKONS without his host must reckon twice***

Euphues, 69:

to make his reckoning twice because he reckoneth without his hostess.

*Ibid.*, 253:

reckoning without mine host.

Petite Pallace, II. 108:

To make the reckoning without the host is the way soon to be overshot.

Heywood, 19: Reckoners without their host reckon twice. — Same, Camden, 304. — Draxe, 386, 934 (*s.v.* Haste): No reckoning without the host. — Ferguson, 239: He that counts but his host counts twice. — Camden, 1614; Draxe; E. Halle, *Chronicle*, 125 (1548) (Lean, III. 495): He that reckons without his host, must reckon twice. — Same, Clarke, 109 (*s.v.* Ex eventu judicium). — Ray, 127: He that reckoneth before his host must reckon again. — Düringsfeld, II. 243.

**514** ***God hath provided a REMEDY for every disease***

Cf. There is a *salve* for every sore

Euphues, 43–44:

O ye gods, have ye ordained for every malady a medicine, for every sore a salve, for every pain a plaster, leaving only love remediless?

*Paradise of Dainty Devices* (1576), 65, reprint (Lean, IV. 60) The ancient proverb saith that, none so fester'd grief Doth grow, for which the gods themselves have not ordain'd relief. — DRAXE, 401, 1621 (*s.v.* Physic): God hath provided a remedy for every disease. — CERVANTES, *Don Quixote*, IV. 208: There is a remedy for everything but death. — *Book of Merry Riddles*, 42. 27, 38: There is a remedy for all dolors but death. — HERBERT, 391: There is a remedy for everything could men but hit upon it. — FULLER, 179: There is a remedy for everything could we but hit upon it.

## 515 *The REMEMBRANCE of loss renews sorrow*

EUPHUES, 219:

the remembrance (of my pilgrimage) doth nothing but double my repentance.

ENDIMION, III. iv. 12:

knowing that the revealing of griefs is as it were a renewing of sorrow.

PETITE PALLACE, I. 151–152:

the remembrance of my passions would be as it were a renewing of my pain.

PUBLILIUS SYRUS, 108: *Post calamitatem memoria, alia est calamitas.* — LODGE, *Rosalynde*, 47: To discover my fortunes were to renew my sorrows. — DELAMOUTHE, 43: He that comforts a grief makes it renew again. — *Promus*, 128, 143: It is in vain to forbear to renew that grief by speech, which the want of so great a comfort must ever renew.

*The Winter's Tale*, V. i. 119: Prithee, no more; cease. Thou know'st He dies to me again when talk'd of.

## 516 *The REMEMBRANCE of past dangers is joyful*

PETITE PALLACE, I. 79:

The remembrance of the peril past delighteth.

PUBLILIUS SYRUS, 46: *Dulcis malorum praeteritorum memoria.* — ERASMUS, *Adagia*, II. 1149 F: *Jucunda malorum praeteritorum memoria.* — ERASMUS, *Familiar Colloquies*, 143: But dangers that are passed are pleasant to be thought on. — *Ibid.*, 305: And according to the proverb, the remembrance of dangers when they are over is very pleasant. — MARSTON, *Dutch Courtesan*, V. ii. 69: It is much joy to think on sorrows past. — CLARKE, 200 (*s.v.* Memoria): The remembrance of past sorrow is joyful. — FULLER, 160: That which was bitter to endure may be sweet

to remember. — *Polyglot* (Ital.), 124: That is pleasant to remember which was hard to endure. — *Ibid.* (Port.), 290: What was hard to bear, is sweet to remember.

*Romeo and Juliet*, III. v. 52: And all these woes shall serve For sweet discourses in our time to come.

**517** ***To buy REPENTANCE too dear***

EUPHUES, 25:

Seeing thou wilt not buy counsel at the first hand good cheap, thou shalt buy repentance at the second hand at . . . an unreasonable rate.

*Ibid.*, 221:

buying that with a pound which he cannot sell again for a penny — repentance.

BOND notes, *Campaspe*, I. 353, line 28, Diogenes' answer to Lais, *Ego poenitere tanti non emo.* See also his note on *Euphues*, II. 13, line 28. — ERASMUS, *Adagia*, II. 38 E: *Non emo tanti poenitere.* — GREENE, IX. 135: *Nolo tanti poenitentiam emere.* — *Idem*, *Mamillia*, 61; and *Pandosto*, Gollancz ed., 169: she will buy repentance too dear. — JONSON, *Poetaster*, V. i: They buy repentance too dear.

**518** ***You REVENGE yourself on your enemy when you carry yourself well***

EUPHUES, 142:

The greatest harm that you can do unto the envious is to do well.

FULLER, 167: The greatest mischief you can do the envious is to do well. — Same, BOHN, 506; HAZLITT, 423. — HOWELL, *Italian Proverbs*, 12: Wilt thou be revenged of thy enemy, carry thyself well. — HERBERT, 373: Living well is the best revenge. — CROLL, 142, note 1; DE VOCHT, 114–116.

**519** ***RIPE fruit is soonest rotten***

PETITE PALLACE, I. 104 (*Max. Yr. MS.*, 28):

ripest fruit are rifest rotten!

*Piers Plowman*, C XIII. 223 (Skeat, 48, 119): That that rathest rypeth roteth most saunest. — HENDERSON, 136: Ripe fruit is soonest

rotten. — Same, HISLOP, 253. — Compare HEYWOOD, 27: Soon ripe, soon rotten. — LEAN, IV. 90, gives *Maxwell Younger Manuscript*, 28, as a proverb.

**520** ***A RIVER running into many brooks becomes shallow***

EUPHUES, 105:

A fountain running into many rivers is of less force, the mind enamoured on two women is less affected with desire, and less infected with despair.

LOVE'S METAMORPHOSIS, III. i. 94:

A river running into divers brooks becometh shallow, and a mind divided into sundry affections in the end will have none.

OVID, *Remedia Amoris*, 443: *Secta bipartito cum mens discurrit utroque; Alterius vires subtrahit alter amor. Grandia per multos tenuantur flumina rivos, Cassaque seducto stipite flumina perit.* — ERASMUS, *Similia*, I. 584 D: *Ut fluvius in multos diductus rivos, fluit tenuis ac languidus: Sic benevolentia in multos distracta languescit, et evanescit.* — *Anatomy of Melancholy*, II. 233· Valesius adviseth, by sundering, to subdue (love), as a great river cut into many channels, runs low at last.

**521** ***Many speak (talk) of ROBIN HOOD that never shot in his bow***

EUPHUES, 429:

For there it more delighteth them to talk of Robin Hood than to shoot in his bow.

HEYWOOD, 75: Many a man speaketh of Robin Hood that never shot in his bow. — Same, J. HARRINGTON, 1591 (G. Smith's *Elizabethan Critical Essays*, II. 219) (many talk). — CAMDEN, 302: Many speak of Robin Hood that never shot in his bow . . . Many a man talks of Little John that never did him know. — Same, RAY, 128. — CLARKE, 141 (*s.v.* Jactantia): Many talk of Robin Hood that never shot in's bow. — HAZLITT, 429, has other seventeenth century examples.

**522** ***When at ROME do as the Romans do***

EUPHUES, 297:

thou must at Rome reverence Romulus, in Boeotia Hercules, in England those that dwell there, else shalt thou not live there.

*Richard Hill's Commonplace-Book*, E. E. T. S., Extra Series, XLVII (100–101). 130, 6: When thou art at Rome, do after the dome; And when thou art else where, do as they do there: *Cum fueris Rome Romano viuito more; Cum fueris, viuito more loci.* — Guazzo, *Civ. Conv.*, 27: When one is at Rome, do as the Romans do. — Cervantes, *Don Quixote*, IV. 129: When thou goest to Rome, do as the Romans do. — Henderson, 51 (*s.v.* Prudence in action): When you're in Rome do as the folk o' Rome do. — Düringsfeld, II. 7: *Cum fueris Romae Romano vivito more: Cum fueris alibi, vivito sicut ibi.* — Lean, I. 327.

The origin of this expression goes back to a question put to St. Ambrose of Milan by St. Augustine, who found that the Romans did not fast on the day to which he had been accustomed at Milan. He asked Ambrose on what day he should observe fasting. The reply was: "When I am here, I do not fast on the Sabbath; when I am at Rome, I fast on the Sabbath. To whatever church you come, observe its practice, if you do not wish to suffer or create a scandal." This story is told in St. Augustine's *Letters*, 36, 32.

**523** ***Every ROSE groweth from prickles***

Cf. No *rose* without a thorn (prickle)

Petite Pallace, I. 120:

as from most sharp thorns, to wit the rose tree, spring most sweet flowers, so from bitter annoy would come pleasant joy, and of heavy suit happy success.

Erasmus, *Similia*, I. 606 A: *Ut rosa, flos unus omnium longe gratissimus, de spinis nascitur: Sic e tristibus, et asperis laboribus fructus capitur jucundissimus.* — Otto, 302, 1552: *Rosa de spinis floruit.* — Walz, *Das Sprichwort bei Gower*, 72 (*Vox Clamantis*, III. 1166): *Namque feret molles aspera spina rosas.* — Florio, *Second Fruites*, 181: Even of prickles roses do proceed. — Clarke, 88 (*s.v.* Difficultas): Every rose groweth from prickles. — Düringsfeld, I. 300: *Auch unter Dornen wachsen Rosen.*

**524** ***No ROSE without a thorn (prickle)***

Cf. Every *rose* groweth from prickles

Euphues, 4:

The sweetest rose (is set down) with his prickle.

*Ibid.*, 10:

Sweetest rose hath his prickle.

Petite Pallace, I. 15 (*Max. Yr. MS.*, 5):

he that would reach the sweet rose should now and then be scratched with the sharp briars.

Lodge, *Rosalynde*, in Furness' edition of *As You Like It*, 347: Happily she resembleth the rose that is sweet, but full of prickles. — Beaumont and Fletcher, *The Pilgrim*, I. i (1839 ed., I. 591): Yet I know this fair rose must have her prickles. — Clarke, 326 (*s.v.* Voluptas): No rose without a thorn. — Same, Ray, 129; Fuller, 1331. — Düringsfeld, I. 888. — Henderson, 78: He that would pu' the sweet rose maun sometimes be scarted wi' the thorns.

*As You Like It*, III. ii. 117: He that sweetest rose will find, Must find love's prick and Rosalind. — *The First Part of Henry the Sixth*, II. iv. 33: Hath not thy rose a thorn, Plantagenet?

## 525 *RUB a galled horse on the back and he will wince (winch, kick)*

Euphues, 107:

well I know none will wince except she be galled, neither any be offended unless she be guilty.

*id.*, 230:

wring not a horse on the withers with a false saddle [i.e. when he is not galled].

*id.*, 372–373:

rub there no more lest I wince; for deny I will not that I am wrung on the withers.

Chaucer, *Canterbury Tales*, D 939 (Skeat, 127, 297): For trewely, there is noon of us alle, If any wight wol clawe us on the galle, That we nil kike. — Heywood, 84: I rub the galled horse till he wince. — *Damon and Pithias*, 28: I know the galled horse will soonest wince. — Drake, 372, 311 (*s.v.* Conscience): A galled horse no comb abideth. — Clarke, 184 (*s.v.* Lacessentes): You rub a gall'd horse on the back. — Howell, *English Proverbs*, 6: Rub a galled horse on the back and he will winch. — Herbert, 390: A scabbed horse cannot abide the comb. — Kelly, 326, 190: Touch a gall'd horse on the back and he'll fling ("Spoken when you have said something to a man that intrenches upon his reputation, and so have put him in a passion"). — Swift, *Pol. Conv.*, IX. 393: Touch a galled horse and he'll wince. — Hazlitt, 372: Rub a scald horse on the gall, and he'll wince. — For the example from *Eu-*

*phues*, 230, compare DRAXE, 390, 1141 (*s.v.* Justice): The saddle must be set on the right horse.

*Hamlet*, III. ii. 252: Let the galled jade wince; our withers are unwrung.

**526** ***He RUNS (goes) far that never returns (turns)***

EUPHUES, 182:

He runneth far that never returneth and he sinneth deadly that never repenteth.

HEYWOOD, 90: He runneth far that never turneth again. — GOSSON, *Schoole of Abuse*, 41: He runs far that never turns; it is never too late. — *Wit's Commonwealth* (*Second Part*), 639: As he runneth far that never returneth: so he sinneth deadly that never repenteth. — DRAXE, 367, 79 (*s.v.* Amendment): He goeth far that never turneth. — CLARKE, 84 (*s.v.* Degenerantes in pejus): Let us mend. They go far that never turn. — DAVIES, 43, 90: He runneth far that never returns. — FULLER, 71: He runneth far indeed that never returneth. — *Polyglot* (Ital.), 89: He runs far that never turns.

**527** ***SAINT GEORGE on horseback***

EUPHUES, 112:

Saint George who is ever on horse back, yet never rideth.

*Ibid.*, 171–172:

thou wilt use them as Saint George doth his horse, who is ever on his back but never rideth.

NASHE, I. 174, 27: like Saint George, they are always mounted, but never move. — JONSON, *Every Man out of His Humour*, II. i: when he is mounted he looks like the sign of the George. — CHAPMAN, *Gentleman Usher*, I. ii. 94: like the English sign of great Saint George . . . Plague of that simile! — DRAXE, 372, 325 (*s.v.* Contempt): S. George on horsebacke. — MASSINGER, *The Fatal Dowry*, III. i (p. 143): You did not see him on my couch within, Like George a-horseback, on her, nor a-bed? — CLARKE, 71 (*s.v.* Contemptus): Saint George on horseback. — CLEMENT WALKER, *History of Independency*, *The Mysterie of the Two Junto's* (1648), 13: Like St. George always in his saddle, never on his way.

*King John*, II. i. 288: *Bastard.* Saint George, that swinged the dragon, and e'er since, Sits on his horseback at mine hostess' door, Teach us some fence!

**528** ***Every SAINT has his candle (festival, feast, shrine)***

EUPHUES, 294:

no saint but hath her shrine.

GREENE, II. 89, 16: Every saint hath his feast. — HOWELL, *French Proverbs*, 4: The least Saint desires his candle. — *Polyglot* (Ital.), 68: Every saint has its festival. — Same, CHRISTY, II. 230. — *Polyglot* (French), 2; (Ital.) 68: To every saint his candle.

**529** ***It is a strange SALT fish that water cannot make fresh***

EUPHUES, 307–308:

It is a salt fish that water cannot make fresh.

FULLER, 106 (same, BOHN, 428; HAZLITT, 265): It is a strange salt fish that no water can make fresh.

**530** ***To help a person to SALT is uncivil***

EUPHUES, 273:

She requesting me to be her carver, and I, not attending well to that she craved, gave her salt.

TORRIANO, 34, 182: Offer not to present salt, or the head of any creature. — *The Rules of Civility* (1695), 134 (from the French): some are so exact, they think it uncivil to help anybody that sits by them, either with salt or with brains. — LEAN, II. 153, gives other examples illustrating this proverbial idea.

**531** ***Better to eat SALT with the philosophers of Greece, than eat sugar with courtezans (courtiers) of Italy***

Cf. It is better to *spin* with Penelope all night than to sing with Helen all day

EUPHUES, 84:

better for thee to have eaten salt with the philosophers in Greece than sugar with the courtiers of Italy.

PETITE PALLACE, I. 20:

such answer as was made to Cratorus the Emperor by Diogenes when he sent for him to make his abode with him in his court,

who answered he had rather be fed at Athens with salt, than live with him in all delicacy.

FULLER, 31: Better eat salt with philosophers of Greece, than eat sugar with *courtezans* of Italy (French *courtisan* = English *courtier*).

Fuller seems here, as in other cases, to be accepting (approximately) Lyly's wording of a saying of Diogenes. Lyly is 'euphuizing' the passage given above from Pettie. Compare "It is better to *spin* with Penelope all night than to sing with Helen all day." — The answer made by Diogenes to Craterus is given by Diogenes Laertius in his account of Diogenes of Sinope in his *Lives and Opinions of Eminent Philosophers*, Bohn Classical Library ed., 238: "When Craterus entreated him to come and visit him, he said, 'I would rather lick up salt at Athens, than enjoy a luxurious table with Craterus.'" — NASHE, *The Anatomie of Absvrditie*, I. 38, 20–22: Diogenes chose rather to lick dishes at Athens, than to live daintily with Alexander. — Compare PSALMS lxxxiv. 11: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness.

## 532 *He hath but one SALVE for all sores*

EUPHUES, 21–22:

Would you have one potion ministered to the burning fever and to the cold palsy; one plaster to an old issue and a fresh wound; one salve for all sores; one sauce for all meats?

ERASMUS, *Adagia*, II. 1038 C, and 1127 B: *Collyrio uno, vel eodem, mederi omnibus.* — CLARKE, 9 (*s.v.* Absurda, indecora, seu praepostera): He hath but one salve for all sores. *Eodem collyrio omnibus mederi morbis.* — Compare HAZLITT, 128: Different sores must have different salves.

*The Third Part of Henry the Sixth*, IV. vi. 88: But let us hence, my sovereign, to provide A salve for any sore that may betide.

## 533 *There is a SALVE for every sore*

Cf. God has provided a *remedy* for every disease

EUPHUES, 43–44:

O ye gods, have ye ordained for every malady a medicine, for every sore a salve, for every pain a plaster, leaving only love remediless?

*Damon and Pithias*, 44: Physic hath provided a salve for every sore. — GASCOIGNE, *Supposes*, II. i. 83: There is a salve for every sore [added by Gascoigne to the text translated]. — Same, DRAXE, 401, 1622 (*s.v.* Physic); CLARKE, 15 (*s.v.* Aequanimitas); RAY, 129. — KELLY, 367, 60: You have a salve for every sore ("Spoken to those who are ready at their answers, apologies, and excuses"). — HENDERSON, 96: Ye hae a sa' for a' sairs.

**534** ***SATYRUS would needs embrace fire and was burned***

EUPHUES, 239:

And as Satyrus, not knowing what fire was, would needs embrace it and was burned.

ERASMUS, *Similia*, I. 583 D: *Prometheus, Satyrum cum primum videns ignem vellet amplecti, admonuit eum exurere contingentem, at oculis praebere lumen, calfacit, inquiens, et servit artibus: Sic eadem res, utcunque uteris, ita perniciosa est, aut utilis.* — The allusion is to an Aesop fable.

**535** ***Though the SAUCE be good, you need not forsake the meat for it***

EUPHUES, 382:

For it cannot follow in reason that because the sauce is good which should provoke mine appetite, therefore I should forsake the meat for which it was made.

FULLER, 183 (same, BOHN, 529; HAZLITT, 456): Though the sauce be good, yet you need not forsake the meat for it.

**536** ***Between SCYLLA and Charybdis***

EUPHUES, 16:

Thou art here amidst the pikes between Scylla and Charybdis.

PETITE PALLACE, II. 89:

But running from Charybdis he rushed upon Scilla.

ERASMUS, *Adagia*, II. 183 A: *Evitata Charybdi, in Scyllam incidi.* — GOSSON, *Schoole of Abuse*, 61: lest that laboring to shun Scylla you light on Charibdis. — OTTO, 82, 382.

*The Merchant of Venice*, III. v. 18: *Launcelot.* Thus when I shun Scylla, your father, I fall into Charybdis, your mother. (Halliwell gives many examples of the proverbial use of this allusion.)

**537** ***The SEA has fish for every man***

PETITE PALLACE, I. 33:

the sea has fish for every man.

CAMDEN (1636) (Lean, IV. 137): The sea hath fish for every man. — FULLER, 30: Be content, the sea has fish enough. — LEAN, IV. 147: Plenty more fish in the sea [as good as those that came out of it].

**538** ***The greatest SEAS have the sorest storms***

PETITE PALLACE, I. 101:

in largest seas are sorest tempests.

LODGE, *Rosalynde*, 25: The greatest seas have the sorest storms.

**539** ***To SEE far (look) into (through) a millstone***

EUPHUES, 270:

your eyes are so sharp that you cannot only look through a millstone but clean through the mind.

HEYWOOD, 25: She thought, Alice, she had seen far in a millstone. — JONSON, *A Tale of a Tub*, I. i (p. 575): Che can spy that At's little a hole as another, through a millstone. — CLARKE 252 (*s.v.* Perspicacitas): He sees through a millstone. — HOWELL, *English Proverbs*, 5: I can see as far into a millstone as another. — Same, RAY, 171.

**540** ***The increase of SEED too timely sown is small***

PETITE PALLACE, II. 61 (*Max. Yr. MS.*, 102):

For the increase is small of seed too timely sown.

GREENE, *Mamillia*, 121: the seed too timely sown hath ever small increase. — The proverbial collections do not seem to have recorded this proverb. Greene may be borrowing here from Pettie.

**541** ***Of little SEEDS grow great trees***

Cf. EUPHUES, 96:

What less than the grain of mustard-seed; in time almost what thing is greater than the stalk thereof? (See Matthew xiii. 31–32.)

GALLATHEA, III. iv. 25–27:

Of all trees the cedar is greatest, and hath the smallest seeds: of all affections, love hath the greatest name, and the least virtue.

SAPHO AND PHAO, III. iii. 99:

Of acorns comes oaks, of drops floods, of sparks flames, of atomies elements.

PETITE PALLACE, I. 171:

as of little seeds grow great trees, so of this look and sight grew such great love and delight.

ERASMUS, *Similia*, I. 619 A: *Cupressi semina adeo minuta sunt: ut quaedam oculis cerni non possint, et tamen in eo tanta est arbor tam procera.* — *Wit's Commonwealth* (*Second Part*), 531 (Pliny, *Nat. Hist.*, XVII. 72): The seeds of a cypress tree are so small, that they can scarcely be discerned with the eyes and a great and tall tree doth spring from so small a seed.— FLORIO, *First Fruites* (in a poem contributed by Stephen Gosson): Small is the seed whence cedar trees do spring: Yet they in height do reach up to the skies. — GOSSON, *Schoole of Abuse*, 38: But tall cedars, from little grains shoot high. — PLINY, *Nat. Hist.*, XIII. 53: *Et maioris cedri duo genera . . . . Semen eius cupresso simile.*— Compare "Great oaks from little acorns grow."

**542** ***SEEK your salve where you got your sore***

Cf. Many that are *stung* by the scorpion
are healed by the scorpion

EUPHUES, 52:

such a wound must be healed where it was first hurt [of love].

*Ibid.*, 93:

Achilles' spear could as well heal as hurt.

*Ibid.*, 277:

there is none that can better heal your wound than he that made it; so that you should have sent for Cupid not Aesculapius.

*Ibid.*, 278–279:

for that such diseases are to be cured in the end by the means of their original.

Petite Pallace, I. 178:

as the same hand which did hurt me, did help me [of love].

Publilius Syrus, 26: *Amoris vulnus sanat idem, qui facit.* — Erasmus, *Similia*, I. 579 E: *Telephi vulnus eadem hasta sanatum est, quae vulnus inflixerat: Ita vulnus objurgationis ab eodem sanabitur, qui fecit.* — De Vocht, 165; Croll, 93, note 3. — Guazzo, *Civ. Conv.*, 219: so that the very same hand which made the wound would have also healed it again. — Fuller, 150: Seek your salve where you got your sore. — Henderson, 87: Seek your sa' where you got your sair. — Same, Hislop, 257.

*The Second Part of Henry the Sixth*, V. i. 100: Like to Achilles' spear Is able . . . to kill and cure.

### 543 *SELDOM comes the (a) better*

Petite Pallace, II. 132 (*Max. Yr. MS.*, 155):

The common saying is, the change is seldom made for the better.

Heywood, 11: Seldom cometh *the* better. — Same, Camden, 304; Draxe 412, 2073 (*s.v.* Succession); Clarke, 84 (*s.v.* Degenerantes in pejus). — Howell, *English Proverbs*, 18: Seldom cometh a better ("Meant of wife or Government"). — Same, Ray, 130; Codrington, 122, 853. — Clarke, 124 (*s.v.* Fortunae commutatio): Though seldom, yet sometimes comes the better. — *Polyglot* (Germ.), 168: *Selten kommt Besser nach.*

*Richard the Third*, II. iii. 4: *Second Citizen.* Ill news, by'r lady; seldom comes the better. I fear, I fear, 'twill prove a giddy world. — Compare *Julius Caesar*, III. ii. 116: *Third Citizen.* I fear there will a worse come in his place.

### 544 *As SELDOM seen (as rare) as a black swan*

Euphues, 209:

It is as rare to see a rich surety as a black swan.

Petite Pallace, I. 89:

as rare as a black swan, the other as common as the black crow.

Lean, II. 866, quotes the proverbial simile from D. Rogers, *Naaman the Syrian* (1642). — Gosson, *Schoole of Abuse*, 30: for any chaste liver to haunt them was a black swan, and a white crow. — Porter, *Two Angry Women of Abington*, in Cayley's *Representative English Comedies*, I. 611: as seldom seen as a black swan. — Draxe, 379, 615 (*s.v.* Excellency):

a black swan. — Barckley, *Felicitie of Man*, 325: Such faith as was between Damon and Pithias must be sought for in some new-found land, where swans be black; for it will hardly be found in the known world. — Clarke, 271 (*s.v.* Raritas): A black swan.

**545** ***He that will SELL lawn before he can fold it, he shall repent him before he have sold it***

Euphues, 271:

He that will sell lawn must learn to fold it, and he that will make love must learn first to court it.

Heywood, 19: He that will sell lawn before he can fold it, he shall repent him before he have sold it. — Same, Draxe, 417, 2273 (*s.v.* Unexperienced); Davies, *Epigrams*, 394 (Lean, III. 498). — Clarke, 149 (*s.v.* Imperitia): He that buys lawn before he can fold it, shall repent him before he hath sold it. — Fuller, 86: He that will sell lawn must learn to fold it.

**546** ***A sumptuous (fair, painted, gilded) SEPULCHRE (tomb) is full of rotten bones***

Euphues, 35–36:

Doth not experience teach us that in the most curious sepulchre are enclosed rotten bones? . . . How frantic are those lovers which are carried away with the gay glistering of the fine face?

Campaspe, II. ii. 56:

Sepulchres (have) fresh colours, but rotten bones; women fair faces, but false hearts.

Petite Pallace, II. 80:

in goodly sumptuous sepulchres rotten bones are rife, so fairest words are ever fullest of falsehood.

Greene, II. 26: Rotten bones out of a painted sepulchre. — *Ibid.*, IX. 64. — Florio, *Second Fruites*, 173: (Women are) white but sepulchres. — *Wit's Commonwealth (First Part)*, 26: a fair woman with foul conditions, is like a sumptuous sepulchre full of rotten bones. — Same, Bohn, 285; Hazlitt, 11. — Cawdray, 458: As a painted sepulchre fair without but within full of mortal infection and stench: even so lust and pleasure is presently turned to sorrow and tears.

*The Merchant of Venice*, II. vii. 69: Gilded tombs do worms infold.

**547** ***Honor follows virtue as the SHADOW doth the body***

Cf. *Honor* is the reward of virtue

EUPHUES, 309:

Love followeth a good wit as the shadow doth the body.

LOVE'S METAMORPHOSIS, III. i. 4:

Lust followeth not my love, as shadows do bodies.

PETITE PALLACE, I. 36:

for honour ever is the reward of virtue, and doth accompany it as the shadow doth the body.

OTTO, 155, 764: *gloria . . . virtutem tamquam umbra sequitur.* — ERASMUS, *Similia*, I. 594 C: *Ut umbra nos vel invitos comitatur: Ita gloria virtutem sequitur, etiam fugientem.* — GUAZZO, *Civ. Conv.*, 132: she will follow her head, as the shadow does the body.

**548** ***SHAME once found is lost***

PETITE PALLACE, II. 31 (*Max. Yr. MS.*, 88):

They that have once passed the bounds of shamefastness, may ever after lawfully be impudent.

*Ibid.*, II. 77:

being once known to have transgressed the lawful limits of love and beauty, he would ever after be careless of his good name.

*Sentences for Children* (*Sententiae Pueriles*), 25, 18: *Pudore amisso, omnis virtus ruit.* — CHAPMAN, *Widow's Tears*, III. i. 159: Shame once found is lost. — CHAPMAN, *All Fools*, III. i. 62: No, I'll not see't, For shame once found is lost. — FULLER, 145: Public reproaches harden shame.

**549** ***There went but a pair of SHEARS between them***

EUPHUES, 26:

when they shall see . . . as it were but a pair of shears to go between their natures.

PAPPE WITH AN HATCHET, Bond ed., III. 404, 4:

for there went but a pair of shears between your knaveries.

CLARKE, 89 (*s.v.* Differentia): There went but a pair of shears between. — HOWELL, *English Proverbs*, 16: There goes but a pair of shears between them. — LEAN, IV. 154, gives other examples.

*Measure for Measure*, I. ii. 28: There went but a pair of shears between us.

### 550 *He that makes the SHOE cannot tan the leather*

EUPHUES, 204:

> If in every part it seem not alike, you know that it is not for him that fashioneth the shoe to make the grain of the leather.

FULLER, 80 (same, BOHN, 591; HAZLITT, 209; CHRISTY, II. 4): He that makes the shoe cannot tan the leather.

### 551 *I know best where my SHOE pinches (wrings) me*

EUPHUES, 268:

> your suit . . . is no more pleasant to me than the wringing of a strait shoe.

*Ibid.*, 347:

> thought best to rub no more on that gall, lest the standers-by should espy where Philautus's shoe wrung him.

*Ibid.*, 397:

> I see that others may guess where the shoe wrings, besides him that wears it.

ERASMUS, *Similia*, I. 574 E: *Ut nemo sentit qua parte stringat calceus, nisi qui indutus est: Ita nemo novit ingenium mulieris, nisi qui duxit uxorem.* — CHAUCER, *Canterbury Tales*, D 482 (Skeat, 117, 277): For, God it woot, he sat ful ofte and song Whan that his shoo ful bitterly him wrong. — HEYWOOD, 69: Myself can tell best where my shoe doth wring. — Same, *Promus*, 250, 664. — DRAXE, 379, 640 (*s.v.* Experience): I know best where my shoe pinches me. — Same, HOWELL, *English Proverbs*, 2. — CODRINGTON, 117, 713: None know so well where the shoe wringeth, but he that weareth it. — DÜRINGSFELD, I. 834. — CROLL, 268, note 1, gives references to classical sources.

**552** ***To pull Hercules' SHOE upon a child's foot***

**553** ***A great SHOE upon a little foot***

EUPHUES, 238:

(time) lost in pulling Hercules' shoe upon an infant's foot.

SAPHO AND PHAO I. iii. 20–21:

pulling on . . . a great shoe upon a little foot.

ERASMUS, *Adagia*, II. 861 C: *Herculis cothurnos aptare infanti.* — *Ibid.*, 566 D: *Calceus pede major.* — GOSSON, *Schoole of Abuse*, 11: You will smile to see how this moral philosopher toils to draw the lion's skin upon Aesop's ass, Hercules' shoes on a child's feet. — GREENE, V 208: nor go about to pull Hercules' shoe on Achilles' foot. — *Ibid.*, VII. 6: lest I should shape Hercules' shoe for a child's foot. — GUAZZO, *Civ. Conv.*, 61: Agesilaus finding fault [with overemphasis of small matters], said he liked not of that shoemaker, who made a great shoe for a little foot. — DRAXE, 366, 21 (*s.v.* Absurdities): A great shoe will not fit a little foot. — CLARKE, 138 (*s.v.* Honos indigno habitus): A great shoe fits not a little foot. *Induitis me leonis exuvium.* — *Ibid.*, 5 (*s.v.* Absurda): *Herculis cothurnos aptare infantulo.*

*King John*, II. i. 143: (The lion's robe) lies as sightly on the back of him As great *Alcides' shows* [*Alcides shooes*, in the first three folios; *shoes*, in the fourth] upon an ass.

**554** ***The SHOE will hold with the sole***

EUPHUES, 289:

I will stick as close to thee as the shoe doth to the sole.

HEYWOOD, 67: the shoe will hold with the sole. — Same, CLARKE, 286 (*s.v.* Similitudo); HOWELL, *English Proverbs*, 5.

**555** ***The SHOEMAKER (cobbler) should not go beyond (over) his last (latchet, slipper)***

EUPHUES, 5:

The shoemaker must not go above his latchet, nor the hedger meddle with anything but his bill. It is unseemly for the painter to feather a shaft, or the fletcher to handle the pencil.

*Ibid.*, 460:

And yet in that go not above thy latchet.

Erasmus, *Adagia*, II. 228 A: *Ne sutor ultra crepidam.* — Otto, 97, 462. — Taverner, *Proverbs of Erasmus*, fol. xxxiii: Let the cobbler meddle with clouting. — Heywood, *Index*, 439 (*s.v.* Slipper): let not the cobbler wade above his slipper. — Clarke, 21 (*s.v.* Aliena curantis): Cobbler keep to your last. — Howell, *English Proverbs*, 12: Let not the shoemaker go beyond his last. — Same, Kelly, 242, 97; Düringsfeld, II. 338.

*Romeo and Juliet*, I. ii. 39: *Servant:* It is written that the shoemaker should meddle with his yard, and the tailor with his last, the fisher with his pencil, and the painter with his nets.

The Servant's jumble of the passage quoted above deserves recognition as a parody of *Euphues* by Shakespeare. See Morris P. Tilley, "A Parody of *Euphues* in *Romeo and Juliet*," in *Modern Language Notes*, XLI, 1 (Jan., 1926), pp. 1–8.

### 556 *Not who SHOOTS but who hits is a good archer*

Euphues, 317:

A cunning archer is not known by his arrows, but by his aim.

Torriano, 245, 12: Not who shoots, but who hits, is a good archer. — Fuller, 6: A good archer is not known by his arrows, but by his aim. — Same, Bohn, 287; Hazlitt, 16; and Christy, I. 35. — *Polyglot* (Ital.), 91: It is not enough to aim, but you must hit. — Cassell, 755: An archer is known by his aim, not by arrows.

### 557 *Better a SHREW than a sheep*

Euphues, 456:

Whereby they noted that although the virgin were somewhat shrewish at the first, yet in time she might become a sheep.

Lyly reverses the proverb. — Camden, 300: It is better to be a shrew than a sheep. — Same, Clarke, 118 (*s.v.* Femina); Codrington, 111, 573. — Ray, 45: Better a shrew than a sheep. — Same, Kelly, 58, 15 ("A stirring active woman, though some what ill-natured and turbulent is preferable to a lazy dirty drab, though sweet and peaceable.").

### 558 *He SHRINKS in the wetting*

Euphues, 92:

shrink in the wetting.

*Ibid.*, 354:

Not shrinking for an April shower.

GREENE, III. 214, 21: wilt thou shrink for an April shower [Grosart recognizes this as a proverb]. — DRAXE, 409, 1960 (*s.v.* Shifting): He shrinketh in the wetting. — RAY, 177: He shrinks in the wetting.

**559** ***The stone of SICILIA the more it is beaten the harder it is***

EUPHUES, 38–39:

Touching the yielding to love, albeit (women's) hearts seem tender, yet they harden them like the stone of Sicilia, the which the more it is beaten the harder it is.

SAPHO AND PHAO, II. iv. 13:

Our Sycilyan stone, which groweth hardest by hammering.

PETITE PALLACE, II. 133 (*Max. Yr. MS.*, 156):

friends . . . are rather like the stone of Scilicia, which the more it is beaten, the harder it is.

CAWDRAY, 816: Like as the stone of Sycila the which the more it is beaten, the harder it waxeth: even so the wicked the more that the terrors and threatenings of God's judgments are denounced against them, the more hard hearted they be. — CAWDRAY, 257: As the smith's stithy the more it is beaten, the harder it is made. — *Honest Whore*, Part II, III. ii. 24: Iron grows by strokes more hard.

The substitution of "smith's stithy" and "iron" for the "stone of Sicilia," in two of the examples above, may point to the meaning of "stone of Sicilia."

**560** ***SILENCE gives consent***

EUPHUES, 318:

If I should say nothing, then would you vaunt that I am won; for that they that are silent seem to consent.

*Ibid.*, 405:

I seemed to consent by my silence.

ENDIMION, V. iii. 211:

Silence, madam, consents: that is most true.

W. F. H. KING, 294, 2331: *Qui tacet consentire videtur* ("Law Maxim"). — CLARKE, 302: Silence is consent. — HOWELL, *Spanish Proverbs*, 12: Who holds his peace, consents. — TORRIANO, 279: Who is silent, gives consent. — FULLER, 152: Silence gives consent. — DÜRINGSFELD, II. 347. — STRAFFORELLO, I. 11.

*Richard the Third*, III. vii. 144: If not to answer, you might haply think Tongue-tied ambition, not replying, yielded. — *Cymbeline*, II. iii. 99: But that you shall not say I yield being silent, I would not speak.

**561** ***The fairest SILK (lawn, cloth) is soonest soiled (stained)***

EUPHUES, 17 (*Max. Yr. MS.*, 194):

The fairest silk is soonest soiled.

*Belvedére*, 44: As fairest cloth will soonest catch a stain. — DRAXE, 380, 689 (*s.v.* Faults): The fairest silk will soonest be soiled. — Same, CLARKE, 83 (*s.v.* Degenerantes in pejus); RAY, 91; FULLER, 165; DÜRINGSFELD, II. 328. — HAZLITT, 418, gives Ray's note: "This may be applied to women. The handsomest women are soonest corrupted, because they are most tempted. It may also be applied to good natures, which are most easily drawn by evil company." — DRAXE, 380, 688 (*s.v.* Faults): The finest lawn will be soonest stained. — Same, CLARKE, 83 (*s.v.* Degenerantes in pejus); RAY, 93.

**562** ***White SILVER draws black lines***

EUPHUES, 389:

Beauty, though it be amiable, worketh many things contrary to her fair show; not unlike unto silver which being white draweth black lines.

SAPHO AND PHAO, II. iv. 125:

White silver draweth black lines, and sweet words will breed sharp torments.

ERASMUS, *Similia*, I. 602 A: *Argentum cum sit candidum, nigras tamen ducit lineas, ut stannum: Ita quorundam alia species est, alia facta.* (Erasmus' source is Pliny, *Nat. Hist.*, XXXIII. 98.). — *Wit's Commonwealth (First Part)*, 183 (*s.v.* Proverbs): White silver dies black lines. — CLARKE, 170 (*s.v.* Ingratitudo): White silver draws black lines. — Same, RAY, 132; HAZLITT, 537.

**563** ***Better SIT still than rise and fall***

EUPHUES, 402:

Better to sit on the ground with little ease, than to rise and fall with great danger.

Haeckel, *Das Sprichwort bei Chaucer*, 26: Better sit still than rise and fall. — Heywood, 68: Better to sit still than rise and fall. — *Belvedére*, 191: Better to sit still, than rise and after fall. — Draxe, 373, 354 (*s.v.* Contentment): It is better to sit still, than to rise and fall. — Clarke, 201 (*s.v.* Malum accersitum): Better sit still than rise up and fall. — Breton, *Courtier and Countryman*, Chertsey ed., II. 9: Better to sit fast, than to rise and fall. — Torriano, 88, 12: It's better to stand still, than to rise and fall. — Ferguson, 232: Better sit still nor rise an' get a fa'. — Fuller, 153: Sit still rather than rise and fall down.

### 564 *Many a SLIP (many things chance, happen, fall) between the cup and the lip*

Euphues, 455:

> Yet considering that many things fall between the cup and the lip.

Petite Pallace, II. 44 (*Max. Yr. MS.*, 91, 92):

> many things, as the saying is, happen between the cup and the lip; many things chance between the board and the bed.

Erasmus, *Adagia*, II. 181 A: *Multa cadunt inter calicem supremaque labra.* — — Jonson, *A Tale of a Tub*, III. iv (p. 605): But thus you see the old adage verified, *Multa cadunt inter* — you can guess the rest, Many things fall between the cup and lip; And though they touch, you are not sure to drink. — Draxe, 379, 610 (*s.v.* Evil): Many things fall out, between the cup and the upper lip. — *Ibid.*, 460, 2255 (*s.v.* Uncertainty): Many things chance between the cup, and the upper lip. — Otto, 259, 1311. — Düringsfeld, I. 676.

### 565 *Out of the SMOKE into the fire*

Petite Pallace, II. 89:

> thinking to quench the coals of his desire, he fell into hot flames of burning fire.

Erasmus, *Adagia*, II. 184 C: *Fumum fugiens, in ignem incidi.* — Clarke, 250 (*s.v.* Periculum): Shunning the smoke I fell into the fire. — Compare Florio, *Second Fruites*, 141: He leaps from the frying pan into the fire.

*As You Like It*, I. ii. 299: Thus must I from the smoke into the smother.

**566** ***The SMOKE of a man's own house is better than the fire of another***

EUPHUES, 220:

What did Ulysses wish in the midst of his travelling but only to see the smoke of his own chimney?

*Ibid.*, 410:

By no means he could persuade him to go into Italy, so sweet was the very smoke of England.

ERASMUS, *Adagia*, II. 76 C: *Patriae fumus, igni alieno luculentior* ("*Apud Homerum, terrae natalis fumum Ulysses optat videre surgentem, unde et ductum proverbium.*"). — Same, CLARKE, 255 (*s.v.* Philautia). — GREENE, VII. 83: With Ulysses he counted the smoke of Ithaca sweeter than the fires of Troy. — DRAXE, 388, 1013 (*s.v.* Hospitality): The smoke of a man's own house, is better than the fire of another. — Same, HOWELL, *Spanish Prōverbs*, 5; KELLY, 132, 51. — MASSINGER, *City Madam*, V. i (p. 483): And prefer our country's smoke Before outlandish fire. — MASSINGER, *The Picture*, II. ii (p. 222): I am . . . forced to prefer My country smoke, before the glorious fire With which your bounties warm me. — *Polyglot* (Ital.), 121. — DÜRINGSFELD, I. 217.

**567** ***No SMOKE without some fire***

Cf. No *fire* without some smoke

EUPHUES, 141:

there can no great smoke arise but there must be some fire.

MOTHER BOMBIE, V. iii. 131:

this smoke is token of some fire.

PETITE PALLACE, I. 37 (*Max. Yr. MS.*, 14):

as there is no smoke but where there is some fire.

BLAND, *Proverbs from Erasmus*, 97: *Flamma fumo est proxima* . . . where smoke some fire. — GUAZZO, *Civ. Conv.*, 192: The flame, according to the proverb, is next to the smoke. — FLORIO, *First Fruites*, 31: There is no smoke without some fire. — DRAXE, 380, 670 (*s.v.* Fame): No smoke without some fire. — CLARKE, 250 (*s.v.* Periculum): *Non est fumus absque igne.* — *Polyglot* (Germ.), 157; 189: No smoke without fire. — DÜRINGSFELD, I. 888.

**568** ***The SNAIL slides up the tower at last, though the swallow mounts it sooner***

EUPHUES, 403:

the slow snail climbeth the tower at last, though the swift swallow mount it.

GREENE, VI. 63: Affection is like the snail which stealeth to the top of the lance by minutes. — LODGE, *Rosalynde*, Furness ed., 379: (Love) creeps with the snail and yet at last attains to the top. — *The Lamentable Tragedie of Locrine*, II. i. 1: At length the snail doth climb the highest tops, Ascending up the stately castle walls; At length the water with continual drops, Doth penetrate the hardest marble stones. — FULLER, 174 (same, BOHN, 515; HAZLITT, 437; and CHRISTY, II. 284, with 'not' instead of 'sooner'): The snail slides up the tower at last, though the swallow mounteth it sooner. — HENDERSON, 90 (same, HISLOP, 293): The snail is as soon at its rest as the swallow.

**569** ***He has eaten a SNAKE***

EUPHUES, 353–354:

And therefore hath it grown to a proverb in Italy when one seeth a woman stricken in age to look amiable, he saith she hath eaten a snake.

CLARKE, 166 (*s.v.* Infortunium): He hath eaten a snake. — LEAN, II. 397, among a number of passages from literature illustrating this proverb, quotes one from Torriano's *Italian Proverbs and Proverbial Phrases.*

**570** ***A SNAKE in the grass***

EUPHUES, 35:

in the greenest grass is the greatest serpent.

PETITE PALLACE, II. 3 (*Max. Yr. MS.*, 73):

Under the most green grass lie most great snakes.

GUAZZO, *Civ. Conv.*, 63: That in the fairest flowers and grass the serpent most doth lurk. — *Ibid.*, 228: lies hidden, like the serpent in the grass. — LODGE, *Defence of Plays*, 22: *latet anguis in herba.* — FULLER, 179: There is a snake in the grass. — HAZLITT, 302: Look before you leap, for snakes among sweet flowers do creep. — *Ibid.*, 39: A snake in the

grass. — Düringsfeld, II. 315. — The expression *Frigidus latet anguis in herba* occurs without proverbial force in Vergil, *Eclogae*, III. 93.

*The Second Part of Henry the Sixth*, III. i. 228: Or as the snake rolled in the flowering bank. — *Richard the Second*, III. ii. 19: And when they from thy bosom pluck a flower, Guard it, I pray thee, with a lurking adder. — *Romeo and Juliet*, III. ii. 73: O serpent heart, hid with a flower face. — *Macbeth*, I. v. 66: look like the innocent flower, But be the serpent under it.

**571** ***What SOBERNESS conceals, drunkenness reveals***

Cf. *Wine* is the glass of the mind

Euphues, 134:

it is an old proverb, "Whatsoever is in the heart of the sober man is in the mouth of the drunkard."

Mother Bombie, III. iii. 31:

I perceive sober men tell most lies, for *in vino veritas*. If they had drunk wine, they would have told the truth.

Erasmus, *Adagia*, II. 428 D: *Quod in animo sobrii, id est in lingua ebrii.* — Clarke, 47 (*s.v.* Bibacitas): What soberness conceals, drunkenness reveals. — Same, Codrington, 136, 1251 (sobriety); Kelly, 354, 116 (English). — Kelly, 354, 116: When wine sinks, words swim. — Düringsfeld, II. 486. — Otto, 372, 1900.

Compare Erasmus, *Adagia*, II. 267 B: *In vino veritas.* — *Damon and Pithias*, 74: We shall know all now, for *in vino veritas*. — Guazzo, *Civ. Conv.*, 197: This proverb is verified, "Truth is in wine." — Florio, *Second Fruites*, 141: The truth is in wine. — Same, *Promus*, 326, 999.

**572** ***SOON enough done if well done***

Euphues, 372:

It skilled not how long things were a doing, but how well they were done.

Erasmus, *Adagia*, II. 407 B: *Sat cito, si sat bene.* — Delamouthe, 5: We do it soon enough, if what we do be well. — *Book of Merry Riddles*, 42. 27: That is well done, that is done soon enough. — Clarke, 304 (*s.v.* Tarditas): Soon enough if well enough. — Howell, *Italian Proverbs*, 10: What's well done is done soon enough. — Herbert, 390: We do it soon enough, if that we do be well. — Ferguson, 255: Soon enough if well enough. — *Polyglot* (French), 5; (Germ.) 168.

**573** ***SOON hot soon cold***

Cf. Hot *love* soon cold

EUPHUES, 55:

It is long before the cold water seethe, yet being once hot it is long before it be cooled [i.e. 'long before hot, long before cold,' a variation of 'soon hot, soon cold'].

PETITE PALLACE, II. 62 (*Max. Yr. MS.*, 107):

soon hot, soon cold.

HEYWOOD, 88: Soon hot, soon cold. — Same, CAMDEN, 298; CLARKE, 116 (*s.v.* Festinatio praepropera). — HENDERSON, 87: Soon het, soon cauld.

**574** ***A sharp (desperate, extreme) SORE (cut, case, evil) must have a sharp cure (salve)***

EUPHUES, 53:

A sharp sore hath a short cure.

*Ibid.*, 51:

Seeing that a desperate disease is to be committed to a desperate doctor.

*Ibid.*, 102:

sharp purgations make short diseases.

*Ibid.*, 304:

Thinking so strange a malady was to be cured with a desperate medicine.

CAMPASPE, III. v. 54:

And sith in cases desperate there must be used medicines that are extreme.

PETITE PALLACE, II. 23 (*Max. Yr. MS.*, 80, 81):

grievous wounds must have smarting plasters, and those medicines ever soonest heal us which most grieve us.

CHAPMAN, *All Fools*, V. i. 51: Extreme diseases Ask extreme remedies. — DRAXE, 409, 1948 (*s.v.* Severity): A sharp salve for a sharp sore. — FORD, *Broken Heart*, III. iii. 200: Diseases desperate must find cures alike. — CLARKE, 200 (*s.v.* Malum accersitum): Desperate cuts must have desperate cures. — Same, RAY, 84; HAZLITT, 128. — FULLER, 45:

Desperate cases must have desperate cures. — *Polyglot* (Ital.), 69: For great evils, strong remedies. — *Ibid.* (French), 69· Desperate ills require desperate remedies.

*Much Ado about Nothing*, IV. i. 254: To strange sores strangely they strain the cure. — *Hamlet*, IV. iii. 9: Diseases desperate grown By desperate appliances are relieved Or not at all.

**575** ***The SORROW that is sudden is the more sour***

EUPHUES, 82:

Well, Lucilla, . . . *this case breedeth my sorrow the more in that it is so sudden*, and *by so much the more I lament it by how much the less I looked for it.*

PETITE PALLACE, II. 54–55:

And so much the less I like this lot, *by how much the less I looked for it;* and *so much the more sour it is, by how much the more sudden it is.*

*Sentences for Children* (*Sententiae Pueriles*), 13, 8: *Inopinata mala graviora sunt.* — Lyly is following Pettie here more closely than usual.

**576** ***Thick SOWN and (but) thin come up***

EUPHUES, 353:

Fair women are set thick, but they come up thin.

G. HARVEY, in *Elizabethan Critical Essays*, by G. Smith, II. 260: The bounteous graces of God are sowen thick, but come up thin. — JONSON, *A Tale of a Tub*, III. iii (p. 605): Husbands, they say, grow thick, but thin are sown [a wrong use of the proverb]. — DRAXE, 405, 1805 (*s.v.* Rare): Thick sowen and thin come up. — Same, CLARKE, 271 (*s.v.* Raritas). — TORRIANO, 225 (note on no. 110): The English say . . . thick sown but thin come up.

**577** ***As he SOWS, he reaps***

PETITE PALLACE, II. 62:

as he sowed, he reaped.

*Proverbs of Alfred*, A 82: Hwych so the mon soweth, al swuch he schal mowe. — WALZ, *Das Sprichwort bei Gower*, 79: As they sow so let them reap. — ERASMUS, *Adagia*, II. 325 F: *Ut sementem feceris, ita et metes.* —

Same, Clarke, 246 (*s.v.* Pensatio beneficii). — Ray, 168: As they sow, so let them reap. — Same, Skeat, 17, 36. — Düringsfeld, II. 649: What you sow, you must mow. — Galatians vi. 7 (Lean, IV. 181): Whatsoever a man soweth, that also shall he reap.

*Love's Labour's Lost*, IV. iii. 383: Sow'd cockle reap'd no corn.

**578** ***The more the SPANIEL is beaten the fonder he is***

Euphues, 95:

The kind spaniel which the more he is beaten the fonder he is.

*Ibid.*, 377:

The spaniel that fawneth when he is beaten will never forsake his master.

Nashe, III. 196, 13–14: Fate is a spaniel you cannot beat from you. — *Wit's Commonwealth* (*Second Part*), 103: As the kind spaniel the more he is beaten, the fonder he is: so the women of Russia, the oftener their husbands beat them the better they love them ("Richard Hakluyt in his description of *English Voyages to Russia*"). — Chapman, *All Fools*, I. i. 77: (Women) like hounds, most kind, being beaten and abused. — Fuller, 174: The spaniel that fawneth when he is beaten will never forsake his master. — Düringsfeld, II. 314: A spaniel, a woman and a walnut tree, the more they're beaten, the better still they be.

*The Two Gentlemen of Verona*, IV. ii. 14: Spaniel-like, the more she spurns my love, The more it grows and fawneth on her still. — *A Midsummer Night's Dream*, II. i. 202: I am your spaniel; and Demetrius, The more you beat me, I will fawn on you.

**579** ***SPARING (saving) is (first, chief) getting (gaining, having)***

Euphues, 209:

Sparing is good getting.

Florio, *First Fruites*, 30: The first gain or profit is to spare. — Florio, *Second Fruites*, 103: Sparing is chief gaining. — *Book of Merry Riddles*, 42. 29: Sparing is the first getting. — Same, Torriano, 24, 265. — Draxe, 411, 2038 (*s.v.* Sparing): Of saving cometh having. — Same, Clarke, 241 (*s.v.* Parsimonia); Ray, 129. — Fuller, 149: Saving is getting. — Same, *Polyglot* (French), 49. — Hislop, 100: Fra saving comes having. — Düringsfeld, II. 372: *Sparen ist verdienen.*

**580** ***From a small (little) SPARK a large (great) fire***

EUPHUES, 96:

The least spark if it be not quenched will burst into a flame.

ERASMUS, *Adagia*, II. 911, xxiii: *Ex minutissima scintillula gravissimum incendium.* — DRAXE, 393, 1252 (*s.v.* Little): Of a little spark, a great fire. — HOWELL, *Spanish Proverbs*, 11: From a small spark a large fire. — CLARKE, 198 (*s.v.* Malum vertens bene): *De parva scintilla magnum saepe excitatur incendium.* — TORRIANO, 97, 11: Of a small spark oft cometh a great fire. — *Polyglot* (Germ.), 173; (Dan.) 346; (Ital.) 120; (Span.) 212. — DÜRINGSFELD, I. 273. — LEAN, III. 394.

**581** ***He that SPEAKS the thing he should not, hears the thing he would not***

EUPHUES, 235:

Inquire no farther than beseemeth you, lest you hear that which cannot like you.

*Ibid.*, 318:

So that I must either hear those things which I would not, and seem to be taught by none, or to hold you talk which I should not, and run into suspicion of others . . . If you build upon custom that maskers have liberty to speak what they should not, you shall know that women have reason to make them hear what they would not.

*Ibid.*, 336:

He speedeth sooner that speaketh what he should than he that uttereth what he will.

ERASMUS, *Adagia*, II. 36 F: *Qui quae vult dicit, quae non vult audiet.* — *Sentences for Children* (*Sententiae Pueriles*), 27, 20: *Si dixeris quae vis, quae non vis audies.* — GUAZZO, *Civ. Conv.*, 31: It is very true, that he which saith what pleaseth him, heareth that which displeaseth him. — *Wit's Commonwealth* (*First Part*), 140: If thou speak what thou wilt, thou shalt hear what thou wouldest not. — TORRIANO, 31, 318: Who says what he lists, hears afterwards what he would not wish. — FERGUSON, 271: He that speaks the thing he should not, hears the thing he would not. — KELLY, 171, 345: He that speaks the thing he should not, shall hear the thing he would not. — HENDERSON, 78: He that says what he likes will hear what he doesna like. — DÜRINGSFELD, II. 249.

**582** ***If you beat (pound) SPICE it will smell the sweeter***

Cf. *Frankincense* is burned before it smells

EUPHUES, 19:

nature may not be altered by education . . . if you pound spices they smell the sweeter.

PETITE PALLACE, I. 36:

as spices the more they are beaten the sweeter scent they send forth (so virtue when persecuted).

*Ibid.*, II. 133:

true friends . . . like spices, which the more they are pounded the sweeter they are.

ERASMUS, *Similia*, I. 622 B: *Ut aromata tum vehementius fragrant, cum moventur ac teruntur frangunturve: Ita virtutis fama latius spargitur cum exercetur negociis et rebus adversis.* — GREENE, *Carde of Fancy*, 183: the fine spice Castania, the more it is pounded, the sweeter smell it yieldeth. — CAWDRAY, 6: Spice if it be pounded and beaten, smelleth the sweeter. — *Belvedére*, 20: As spices in their bruising savour most, so vertue in affliction best is seen. — WEBSTER, *Duchess of Malfy*, III. iv. 73: Man, like to Cassia, is prov'd best, being bruis'd. — FULLER, 100: If you beat spice it will smell the sweeter. — Same, BOHN, 420; HAZLITT, 251.

**583** ***It is better to SPIN with Penelope all night than to sing with Helen all day***

Cf. Better to eat *salt* with the philosophers of Greece than sugar with the courtiers of Italy

EUPHUES, 181:

It is better to spin with Penelope all night than to sing with Helen all day.

FULLER, 108 (same, BOHN, 430; HAZLITT, 268; CHRISTY, II. 303): It is better to spin all night with Penelope than sing with Helen all day.

Lyly's antithesis of thought in this sentence seems to be modelled upon Diogenes' answer to the Emperor Craterus as given by Pettie. (See under "Better to eat *salt* with the philosophers of Greece than sugar with the courtiers of Italy.") In two other instances Lyly in *Euphues* develops sentences based upon contrasted manners of living (224): "better to be at home in the cave of an hermit than abroad in the court of an emperor;" and (307): "he had rather carouse old grains

with Diogenes in his dish, than new grapes with Alexander in his standing-cup." Compare, also, Lyly's use of another of Diogenes' answers, "It is as far from my *tub* to your palace, as from your palace to my tub."

**584** ***To put a SPOKE in his wheel***

EUPHUES, 272:

With that Philautus came in with his spoke.

*Ibid.*, 397:

Camilla not thinking to be silent put in her spoke into the best wheel.

MIDAS, II. ii. 55:

He hath made a spoke.

BEAUMONT AND FLETCHER, *The Mad Lover*, III. vi: I'll put a spoke among your wheels. — DRAXE, 387, 974 (*s.v.* Hindrances): A spoke in a man's cart. — TORRIANO (*s.v.* Hindrance) (Lean, III. 338): To put a spoke in his wheel. — LEAN, III. 338, gives other examples. — CROLL notes, 272, note 6, that the quotations of this phrase from Lyly are the earliest so far found. — See LEAN, IV. 235, as to the probable origin and meaning of this proverb; and also *N. E. D.*, *s.v.* Spoke, *sb.*, 3, † b.

**585** ***He STANDS in his own light***

EUPHUES, 25:

wit standeth in his own light.

*Ibid.*, 79:

thy will hangs in the light of thy wit.

HEYWOOD, 62: Your lips hang in your light; ye stand in your own light. — JONSON, *A Tale of a Tub*, II. i (p. 592): do not stand in your own light. — DAVIES, 49, 357: Some wantons stand in their own light. — NASHE, III. 87, 33–35: his lips hang so in his light. — DRAXE, 387, 978 (*s.v.* Hindrances): He standeth in his own light. — CLARKE, 199 (*s.v.* Malum accersitum aut retortum): You stand in your own light. — SWIFT, *Pol. Conv.*, IX. 447: No, Miss; your maidenhead hangs in your light.

**586** ***He STANDS too much on his pantofles***

EUPHUES, 28:

they stand so on their pantofles.

*Ibid.*, 105:

Stand thou on thy pantofles, and she will vail bonnet.

MELBANCKE, *Philotimus* (1583), 25 (Lean, III. 299): Standing on his pantofles, or being high in the instep. — GUAZZO, *Civ. Conv.*, 45: they stand always upon their pantofles, despising every one. — DRAXE, 415, 2219 (*s.v.* Vaunting): He standeth too much on his pantofles.

**587** ***STARS are to be looked at, not reached at***

Cf. Things *above* us are not for us

EUPHUES, 238–239:

We should not look at that we cannot reach, nor long for that we should not have. Things above us are not for us, and therefore are princes placed under the gods, that they should not see what they do, and we under princes, that we might not inquire what they do.

*Ibid.*, 244:

for as young as I am this have I learned that one may point at a star but not pull at it, and see a Prince but not search him.

*Ibid.*, 321:

Aye, but things above thy height are to be looked at, not reached at.

*Ibid.*, 432:

(In describing Queen Elizabeth I feel) not unlike Simonides, who being curious to set down what God was, the more leisure he took the more loath he was to meddle, saying that in things above reach it was easy to catch a strain but impossible to touch a star, and therefore scarce tolerable to point at that which one can never pull at.

CAMPASPE, III. v. 37:

Stars are to be looked at, not reached at; princes to be yielded unto, not contended with.

This proverb is closely related to "Things *above* us are not for us." — GREENE, *Pandosto*, Gollancz ed., 53: Stars are to be looked at with the eye, not reached at with the hand. — ARMIN, *Two Maids of Moreclack*, 68, reprint, 1609 (Lean, IV. 14): Good reach at stars. — FULLER, 138 (same, BOHN, 469; HAZLITT, 351; CHRISTY, II. 306): One may

point at a star, but not pull at it. — FULLER, 183 (same, Christy, II. 346): Things above thy height are to be looked at, not reached at.

*The Two Gentleman of Verona*, III. i. 156: Wilt thou reach stars because they shine on thee?

**588** ***He is STEEL (metal) to the back***

EUPHUES, 92:

I know Curio to be steel to the back.

DEKKER, *Shoemakers' Holiday*, V. ii. 46: Shoemakers are steel to the back, men every inch of them, all spirit. — DRAXE, 386, 955 (*s.v.* Heart or courage): All steel to the back. — MASSINGER, *The Picture*, IV. ii (Coleridge ed., p. 231): I am sound as a bell, a tough Old blade, and steel to the back, as you shall find me In the trial on your anvil. — RAY, 56: He's metal [179, steel] to the back. — KELLY, 175, 378: He's *no* steel to the back ("An allusion to iron tools, and signifies either that he is not throughly honest in his behaviour, or not firm in his health"). — SWIFT, *Pol. Conv.*, IX. 420: as the saying is, *mettle* to the back. — HENDERSON, 116: He's no steel in the back sprent: He's no steel to the bane.

**589** ***A rolling STONE gathers no moss***

EUPHUES, 98:

Doth not moss grow on the smoothest stone if it be not stirred?

*Ibid.*, 221:

there will be no moss stick to the stone of Sisyphus.

ERASMUS, *Adagia*, II. 821 A: *Saxum volutum non obducitur musco* ("*Qui non potest eodem in loco consistere, raro fit, ut ditescat.*"). — *Piers Plowman*, A X. 101: Selden moseth the marble-ston that men often treden. — HEYWOOD, 31: the rolling stone never gathereth moss. — MARSTON, *Fawn* (Heywood, 431): Aye, thy head is always working; it rolls, and it rolls, Dondolo, but it gathers no moss, Dondolo. — FLORIO, *Second Fruites*, 140: A rolling stone gathereth no moss. — Same, CAMDEN, 291; DRAXE, 418, 2324 (*s.v.* Wandring); CLARKE, 36 (*s.v.* Assiduitas). — DÜRINGSFELD, II. 390.

**590** ***Young STORKS support their parents when old***

EUPHUES, 325–326:

It fareth with me, Psellus, as . . . with the stork, who when she is least able carrieth the greatest burden.

Petite Pallace, I. 188 (*Max. Yr. MS.*, 61):

Why hath (nature) endued the Stork with this property to feed his dam, when she is old, and men with such malice to wish their parents' death when they are aged?

Pliny, *Nat. Hist.*, X. 32 (Bostock's translation, II. 503): Storks return to their former nests and the young in their turn support parents when old. — Wilson, *Arte of Rhetorique*, 125: Again, in young storks, we may take an example of love towards their dam, for when she is old, and not able for her crooked bill to pick meat, the young ones feed her. — Greene, VII. 269: Pliny in his *Natural History* saith, that the young stork, when he seeth the old is so weak and overgrown with years that he cannot fly, not only provideth victual for his nourishment, but to solace, carrieth him about on his back. — Greene, IX. 146; and IV. 165. — *Wit's Commonwealth* (*Second Part*), 136: As the younger storks do sustain and relieve their aged and decrepit dams; so should children provide for and succour their aged and decayed parents. — Beaumont and Fletcher, *The Spanish Curate*, I. ii (1839 ed., 159): The stork's the emblem of true piety; Because, when age hath seized upon his dam, and made unfit for flight, the grateful young one Takes her upon his back, provides her food, Repaying so her tender care of him Ere he was fit to fly, by bearing her. — H. Green, 346: the love of the young storks to the old. — Seager, 299 (*Minsheu's Dictionary*): Storks nourish their parents when oppressed with age.

**591** ***After a STORM (clouds) comes a calm (fair weather)***

Cf. After a *calm* cometh a storm

Euphues, 348:

As fair weather cometh after a foul storm, so sweet terms succeed sour taunts.

*Sentences for Children* (*Sententiae Pueriles*), 16, 8: *Sequitur facile tempestatem serenitas.* — Heywood, 36: After clouds black we shall have a weather clear. — *Wit's Commonwealth* (*First Part*), 153: After a storm cometh a calm. — Camden, 292: After black clouds clear weather. After a storm comes a calm. — Draxe, 371, 270 (*s.v.* Comfort): After a storm cometh a calm. — Clarke, 198 (*s.v.* Malum vertens bene): After a storm comes fair weather (*or* a calm). — Fuller, 27: After clouds, calm weather.

**592** ***The STREAM (current, tide) stopped, swells the higher***

Euphues, 44:

Hast thou not read that . . . he that stoppeth the stream forceth it to swell higher?

PETITE PALLACE, I. 35:

as streams the more ye stop them the higher they flow.

*Ibid.*, I. 98:

as the swift running stream if it be not stopped runneth smoothly; (if stopped) it swelleth above the banks, so love.

GREENE, VIII. 103: I have read, sweet Love, in the aphorisms of the philosophers, that heat suppressed is more violent, the stream stopped makes the greater deluge, and passions concealed procure the deeper sorrows. — *Ibid.*, VII. 144; VIII. 84; *Carde of Fancy*, 100. — DELONEY, *Gentle Craft*, 5: As a stream of water, being stopt, overfloweth the bank, so smothered desire doth burst out into a great flame of fire. — *Wit's Commonwealth* (*Second Part*), 346: As the stream stopt makes the greater deluge: so passions concealed, procure the deeper sorrows.

*The Rape of Lucrece*, 645: my uncontrolled tide Turns not, but swells the higher by this let. — *The Rape of Lucrece*, 1118–1119: Deep woes roll forward like a gentle flood, Who, being stopp'd, the bounding banks o'erflows. — *The Two Gentlemen of Verona*, II. vii. 25: The current that with gentle murmur glides . . . being stopped impatiently doth rage.

**593** *STREW green rushes for the stranger*

EUPHUES, 383:

I am sorry, Euphues, that we have no green rushes, considering you have been so great a stranger.

*Ibid.*, 384:

Fair lady, it were unseemly to strew green rushes for his coming whose company is not worth a straw.

SAPHO AND PHAO, II. iv. 97:

strangers have green rushes when daily guests are not worth a rush.

HEYWOOD, 59: Green rushes for this stranger strew here. — BEAUMONT AND FLETCHER, *Valentinian*, II. iv: Rushes green as summer for this stranger. — SWIFT, *Pol. Conv.*, IX. 382: if we had known of your coming, we should have strewn rushes for you.— HAZLITT, 394: Strew green rushes for the stranger ("Still current in Cornwall").

**594** *STRIKE while the iron is hot*

EUPHUES, 14:

As therefore the iron being hot receiveth any form with the stroke of the hammer and keepeth it.

*Ibid.*, 352:

so omitting no time, lest the iron should cool before he could strike.

*Ibid.*, 367–368:

as one beating his iron that he might frame it while it were hot, answered him in this manner.

*Ibid.*, 450:

I was not a little amazed to see them strike the iron which I thought cold.

PETITE PALLACE, II. 97 (*Max. Yr. MS.*, 136):

therefore I think it wisdom to strike while the iron is hot.

ERASMUS, *Adagia*, II. 1048 F: *Ferrum tuum nunc in igni est* ("'*Ejus ferrum in igni esse' dicebant, cujus negocium jam ageretur.*"). — HEYWOOD, 8: When the iron is hot strike. — LODGE, *Rosalynde*, 128: strike while the iron was hot. — CHAPMAN, *Sir Giles Goosecap*, III. ii. 95: but while the steel of her affection is made soft and hot, I'll strike. — CLARKE, 233 (*s.v.* Occasio): Strike while the iron is hot: *Nunc tuum ferrum in igne est.* — HOWELL, *English Proverbs*, 16: Strike home when the iron is hot. — HENDERSON, 137: Strike the iron when it's het.

*The Third Part of Henry the Sixth*, V. i. 49: Strike now, or else the iron cools.

## 595 *He has two STRINGS to his bow*

EUPHUES, 104:

my counsel is that you have more strings to thy bow than one.

CROLL traces the idea to Ovid, *Remedia Amoris*, II. 45: *Hortor et ut pariter binas habeatis amicas*, and the following lines. — CORDIER (1549) (Lean, III. 321): *J'ay deux chordes en mon arc.* — HEYWOOD, 37: Ye have many strings to the bow. — FLORIO, *First Fruites* (Lean, III. 338): *E bon sempre avez due corde per un archo.* — CLARKE, 271 (*s.v.* Refugium): Two strings to a bow do well. — WALKER (Hazlitt, 188): He hath two strings to his bow. — LEAN, IV. 170: Two strings are better than one.

## 596 *To STRIVE (swim, struggle, row) against the stream*

Cf. As the *crab* swims always against the stream,
so wit always striveth against wisdom

PETITE PALLACE, I. 27:

to strike against the stream, hath ever been counted extreme folly.

*Proverbs of Alfred*, A 145 (Skeat, 18, 39): Strong hit is to rowe ayeyn the see that floweth, So hit is to swynke ayeyn un-ylimpe. — Erasmus, *Adagia*, II. 748 A: *Contra torrentem niti.* — Heywood, 68: Folly it is to strive against the stream. — Camden, 300: It is hard striving against a stream. — *Ibid.*, 305: struggle not against the stream. — Draxe, 366, 26 (*s.v.* Absurdities): He striveth against the stream. — *Ibid.*, 389, 1098 (*s.v.* Impossibility). — Clarke, 53 (*s.v.* Calumnia): Strive not against the stream. — Howell, *English Proverbs*, 8: It is hard striving against the stream. — Kelly, 220, 346: It is ill to strive against the stream: *Difficile est contra torrentem niti.* — Henderson, 134: Ne'er strive against the stream. — *Polyglot* (Dutch), 338. — Düringsfeld, II. 407.

*Venus and Adonis*, 772: And all in vain you strive against the stream.

## 597 *Many* STROKES *fell the oak*

Euphues, 66:

Many strokes overthrow the tallest oak.

*Ibid.*, 321:

Great oaks (are) hewn down with many blows.

Haeckel, *Das Sprichwort bei Chaucer*, 13: No man at the fyrste stroke Ne maye nat fele downe an oke. — Erasmus, *Adagia*, II. 331 E: *Multis ictibus dejicitur quercus.* — Beaumont and Fletcher, *The Scornful Lady*, II. ii: You may be brought in time to love a wench too . . . In time the sturdy oak, sir. — Clarke, 36 (*s.v.* Assiduitas): Many strokes fell tall oaks. — Codrington, 116, 696: Many strokes fell down an oak. — *Ibid.*, 118, 768: One stroke fells not an oak. — Fuller, 123: Many strokes fell the oak.

*The Third Part of Henry the Sixth*, II. i. 55: And many strokes, though with a little axe, Hew down and fell the hardest timbered oak.

## 598 *Great (greatest)* STROKES *make not sweet (sweetest) music*

Euphues, 457–458:

gentle words in every place . . . maketh them [curst wives] more quiet. Instruments sound sweetest when they be touched softest.

Erasmus, *Similia*, I. 561 D: *Musici levi chordarum tactu demulcent, non gravi pulsu. Sic oratio placida, citius quam aspera movet populum.* — Clarke, 204 (*s.v.* Mansuetudo): Great strokes make not best music. — Herbert, 359: Great strokes make not sweet music. — Codrington, 128, 1040: The greatest stroke makes not the sweetest music. — Kelly,

4, 17: The greatest strokes make not the finest music ("Offer'd in excuse for a man who may be useful in his art or profession, though there are many better").

**599** ***It is better to be STUNG by a nettle than pricked by a rose***

EUPHUES, 305:

I can better take a blister of a nettle than a prick of a rose.

HOWELL, *English Proverbs*, 18: 'Tis better to be stung by a nettle, than prickt by a rose ("*viz.* to be wronged by a foe, than a friend"). — Same, RAY, 20. — FULLER, 31: Better be stung by a nettle than pricked by a rose. — Same, BOHN, 327; but not in Hazlitt.

**600** ***Those that are STUNG by the scorpion are healed by the scorpion***

Cf. Seek your *salve* where you got your sore

EUPHUES, 53:

The scorpion that stung thee shall heal thee.

*Ibid.*, 93:

the scorpion though he sting, yet he stints the pain.

*Ibid.*, 341:

Those that are stung with the scorpion are healed with the scorpion.

*Ibid.*, 395:

working the effects . . . of the scorpion's sting which being full of poison is a remedy for poison.

ERASMUS, *Similia*, I. 586 E: *Cantharides et scorpii in se circumferunt sui veneni remedium.* — *Ibid.*, 621 D: *scorpius si post ictum admoveatur vulneri, venenum ad se retrahit.* — *Piers Plowman*, XVIII. 152 (Skeat, 47, 117): Venym for-doth venym · and that I proue by resoun. For of alle venymes · foulest is the scorpioun, May no medcyne helpe · the place there he styngeth Til he be ded, and do there-to; · the yuel he destroyeth. — BEAUMONT AND FLETCHER, *Cure for a Cuckold*, V (Lean, II. 486): And though I once despair'd of women, now I find they relish much of scorpions, For both have stings, and both can hurt and cure, too. — FULLER, 184: Those that are stung by the scorpion, are healed by the scorpion. — LEAN, II. 486.

**601** ***He SUCKED evil from the nurse's milk***

Cf. *Even* as nurses

EUPHUES, 118–119:

Wherefore the common byword of the common people seemeth to be grounded upon good experience, which is, "This fellow hath sucked mischief even from the teat of his nurse."

CROLL gives classical examples of the proverb. — ERASMUS, *Familiar Colloquies*, 236: this saying, He sucked in this ill humour with the nurse's milk. — GUAZZO, *Civ. Conv.*, 143: The nurse's milk is of such force, that the use thereof, maketh the child take more after the nurse than the mother. — FLORIO, *Second Fruites*, 181: from (woman) together with his milk he sucks all evil and imperfection. — MASSINGER, *A Very Woman*, III. i (Coleridge ed., p. 376): And from a lousy nurse he stole his nature. — MASSINGER, *The Guardian*, III. vi (p. 237): And would not suffer in her those desires She sucked in with my milk.

*Romeo and Juliet*, I. iii. 67: Were I not thine only nurse, I would say thou hadst suck'd wisdom from thy teat.

**602** ***The SUN being at the highest declineth***

EUPHUES, 56:

For as the sun when he is at the highest beginneth to go down, so when the praises of women are at the best, if you leave them not, they will begin to fall.

PETITE PALLACE, II. 91 (*Max. Yr. MS.*, 131):

The sun being at the highest, declineth [of love].

*Ibid.*, II. 112:

his love towards her, with the sun being at the highest would have declined and decreased.

**603** ***When the SUN is highest he casts the least shadow***

EUPHUES, 403:

when the sun is at the highest, . . . then is my shadow at the shortest.

ERASMUS, *Similia*, I. 610 A: *quo directius nos ferit sol radiis suis, hoc minor est umbra nostra: quo obliquius, hoc magis increscit umbra corporis.* — *Ibid.*, 622 D: *sol quo magis in alto est, hoc minores jacit umbras, quo ter-*

*rae propinquior, hoc majores, puta mane ac vesperi.* — CAWDRAY, 17: As the more directly that the sun lieth upon us, the less is the shadow of our body. — CHAPMAN, *Byron's Tragedy*, V. i. 140: As the sun At height and passive o'er the crowns of men . . . Casts but a little or no shade at all. — FULLER, 205: When the sun is highest he casts the least shadow. — Same, BOHN, 564; HAZLITT, 531.

**604** ***The SUN is never the worse for shining on a dunghill***

EUPHUES, 22:

The sun shineth upon the dunghill and is not corrupted.

*Ibid.*, 235:

a bright sun shineth in every corner, which maketh not the beams worse but the place better.

*Life of Diogenes the Cynic* in Diogenes Laertius, Bohn ed., 241: The sun too penetrates into privies, but is not polluted by them. — CHAUCER, *Canterbury Tales*, I. 911 (Skeat, 126, 295): Holy writ may nat been defouled, na more than the sonne that shyneth on the mixen. — SKEAT quotes the same thought from Robert of Brunne, *Handlyng Synne*, 2299. — GUAZZO, *Civ. Conv.*, 21: (Diogenes being reproved for his evil company replied that) the sun shineth and spreadeth it beams on unclean places and yet never defileth itself. — HENDERSON, 90: The sun is nae waur for shining on the midden. — *Polyglot* (Ital.), 71: The sun passes over filth and is not defiled.

*The Merry Wives of Windsor*, I. iii. 70: Then did the sun on dunghill shine. — See *Modern Language Review*, XI. 462, "A Good Kissing Carrion (*Hamlet*, II. ii. 182)."

**605** ***When the SUN shines the moon (star) is not seen***

EUPHUES, 32:

as the sun dimmeth the moon . . . so this gallant girl . . . eclipsed the beauty of them all.

PETITE PALLACE, II. 109 (*Max. Yr. MS.*, 144):

When the sun shineth, the light of the stars is not seen.

ERASMUS, *Similia*, I. 574 B: *Luna cum soli conjungitur, tum obscuratur, et occultatur: cum abest, lucet.* — DRAXE, 396, 1381 (*s.v.* Might): When the sun shineth, the moon hath nought to do. — CLARKE, 105 (*s.v.* Excellentia): When the sun shineth the moon's not seen. — RAY, 117: The moon's not seen when the sun shines. — DÜRINGSFELD, II. 65.

*Love's Labour's Lost*, IV. iii. 230: My love, her mistress, is a gracious moon; She an attending star, scarce seen a light.

**606** ***The SUN shines upon all alike***

EUPHUES, 428:

think with yourselves that russet coats have their Christendom, that the sun when he is at his height shineth as well upon coarse kersey as cloth of gold.

PETITE PALLACE, I. 33:

for as the sun though it shine on us here in Italy, yet it giveth light likewise to those that are in England and other places.

ERASMUS, *Similia*, I. 607 F: *Ut sol non alius est pauperi, alius diviti, sed omnibus communis: Ita Princeps personam spectare non debet, sed rem.* — GUAZZO, *Civ. Conv.*, 47: Like unto the sun, he would spread the beams of his bounty upon all sorts of people. — BRETON, 5: The sun shines through all the world. — FORD, *The Broken Heart*, I. iii. 133: The sun shines on me, too, I thank his beams. — CERVANTES, *Don Quixote*, IV. 85: When the sun shines, he shines upon all. — HOWELL, *Spanish Proverbs*, 3: The sergeant and the sun are every where.

*Richard the Second*, I. iii. 145: That sun that warms you here shall shine on me; And those his golden beams to you here lent Shall point on me and gild my banishment. — *Henry the Fifth*, IV, Prol. 43: A largess universal like the sun His liberal eye doth give to every one, Thawing cold fear, that mean and gentle all, Behold, as may unworthiness define, A little touch of Harry in the night. — *Twelfth Night*, III. i. 43: Foolery, sir, does walk about the orb like the sun; it shines every where. — *Troilus and Cressida*, I. iii. 89: the glorious Sol In noble eminence enthron'd and spher'd Amidst the other; whose medicinable eye Corrects the ill aspects of planets' evil, And posts, like the commandment of a king Sans check to good and bad. — *The Winter's Tale*, IV. iv. 454: The self-same sun that shines upon his court Hides not his visage from our cottage, but Looks on all alike. — *Cymbeline*, III. iv. 139: Hath Britain all the sun that shines? Day, night, Are they not but in Britain?

**607** ***SURFEIT (gluttony) kills (slays) more than the sword***

EUPHUES, 255:

More perish by a surfeit than the sword.

CAMPASPE, I. ii. 77:

*Plures occidit crapula quam gladius.*

*Adagia* of Gilbertus Cognatus, in Erasmus, *Adagia* (1674), II. 427: *Plures occidit crapula quam gladius.* — GREENE, VII. 16: more perish by glut-

tony than by the sword. — *Wit's Commonwealth* (*First Part*), 243: By gluttony more die than perish by the sword. — Beaumont and Fletcher, *Women Pleased*, I. ii (1839 ed., I. 180): Surfeits destroy more than the sword. — Draxe, 385, 882 (*s.v.* Gluttony): Surfeit killeth more than the sword. — Clarke, 192 (*s.v.* Luxus et mollities): *Gula plures quam gladius perimit.* — Ferguson, 292: Surfeit slays mae nor the sword. — Herbert, 373: Gluttony kills more than the sword. — Kelly, 299, 118: Surfeits slay more than swords. — *Polyglot* (Ital.), 111; (Dan.) 368. — Düringsfeld, II. 87.

**608** ***SUSPICION makes many to sin***

Petite Pallace, II. 105 (*Max. Yr. MS.*, 142):

And surely the experience is too common that suspicion and slander maketh many to be that which they never meant to be.

Herrick, *Hesperides*, cclxii (Lean, I. 463): He that doth suspect, does haste A gentle mind to be unchaste. — *Wit's Commonwealth* (*First Part*), 1674 ed., 40: Causeless suspicion is the next way to make him do evil, which always before did carry a constant meaning (Bias).

**609** ***To SWALLOW (give, gape for) a gudgeon***

Euphues, 52; 83:

swallow a gudgeon.

Guazzo, *Civ. Conv.*, 43: which is nothing less than to give us a gudgeon. — Greene, *James the Fourth*, II. i. 86: Swallow a gudgeon. — Florio, *Second Fruites*, 129: Good Lord, what gudgeons thou makest me swallow. — Florio, *Dictionary of the Italian and English Tongues*, 96: To give one court holy water, to give a gudgeon. — *Ibid.*, 353: a gross lie; any unlucky tale, as we say a gudgeon or lying for the whetstone. — *Ibid.*, 459: a fable, a gull or gudgeon given to one. — Chapman, *All Fools*, III. i. 94: And do you think he will swallow down the gudgeon? — Chapman, *Gentleman Usher*, III. i. 78: Oh, these be goodly gudgeons. — Cervantes, *Don Quixote*, IV. 240: He likewise related unto him the gullings or gudgeons that he had given him. — *Honest Whore*, Part II, II. ii. 65: I will not swallow these gudgeons. — Howell, *English Proverbs*, 15: You gape for gudgeons. — *Idem*, *French Proverbs*, 19: He is cozened, or he hath swallowed a gudgeon. — Fuller, 67: He hath swallowed a gudgeon. — Same, Bohn, 374; Hazlitt, 213. — 'To swallow a gudgeon' means 'to be imposed upon.'

Compare *Hamlet*, II. ii. 174: *Polonius.* Do you know me, my lord? — *Hamlet.* Excellent well; you are a fishmonger. — See *Honest Whore*, Part I, V.

ii. 375–377: *Anselmo* (to Bellafront, feigning insanity). Why, what are they? Come, tell me, what are they? — *Bellafront.* They're fish-wives, will you buy any gudgeons?

## 610 *One SWALLOW makes no summer*

Petite Pallace, I. 138:

But as one swallow makes not summer, so one particularity concludeth no generality.

Erasmus, *Adagia*, II. 299 D: *Una hirundo non facit ver* ("i.e. *unus dies non sat est ad parandam virtutem aut eruditionem.*"). — Heywood, 70: One swallow maketh not summer. — Same, Clarke, 181 (*s.v.* Judicandi recte); *Promus*, 119, 110. — Howell, *English Proverbs*, 10: One swallow does not make a summer. — Düringsfeld, I. 377. — *Polyglot* (Ital.), 129; (Dutch) 315; (Dan.) 364; (French) 61. — For numerous examples, see D. W. Thompson, *A Glossary of Greek Birds*, 188.

## 611 *SWALLOWS, like false friends, fly upon the approach of winter*

Euphues, 76:

But thou, Euphues, dost rather resemble the swallow which in the summer creepeth under the eaves of every house and in the winter leaveth nothing but dirt behind her.

Sapho and Phao, II. i. 134–135:

Nourish no conies in thy vaults, nor swallows in thine eaves.

Pappe with an Hatchet, Bond ed., III. 403, 11:

swallows . . . having fledged their young ones, leave nothing behind them but dirt . . . unworthy . . . to be nourished under any good man's eaves.

Erasmus, *Adagia*, II. 22 A: *Hirundines sub eodem tecto ne habeas.* — *Idem, Similia*, I. 614 D: *Hirundo aestate advolat, instante hieme avolat: Ita infidus amicus rebus laetis praesto est, commutata fortuna deserit amicum.* — Beaumont and Fletcher, *Wit without Money*, III. i: my friends Are flown like swallows after summer. — *Polyglot* (French), 29: The interested friend is a swallow on the roof (prepared to leave at the approach of winter).

*Timon of Athens*, III. vi. 31: *Second Lord.* The swallow follows not summer more willing than we your lordship. — *Timon* (*aside*). Nor more willingly leaves winter; such summer-birds are men.

**612** ***To SWEAT at meat and freeze at work***

EUPHUES, 98:

these abbey-lubbers . . . which laboured till they were cold, eat till they sweat, and lay in bed till their bones ached.

MOTHER BOMBIE, I. i. 40:

thou shalt eat till thou sweat, play till thou sleep, and sleep till thy bones ache.

*Marriage of Wit and Science*, Shakespeare Society ed., 12: *Idleness.* I can eat till I sweat and work till I am cold. — HOWELL, *Spanish Proverbs*, 4: To sweat at meat, and freeze at work. — KELLY, 100, 62: Eat till you sweat, and work till you freeze ("An upbraiding speech to lazy servants who love meat better than work"): *Sudant quando vorant, frigescunt quando laborant.* — FULLER, 88: He'll eat till he sweats and work till he freezes. — RAMSAY, 374: They that eat till they sweat, and work till they're cauld, Sic servants are fitter to bang than to hold. — *Polyglot* (Germ.), 165: Priestly knaves sweat hard at their meat, but never at work get into a heat. — *Ibid.* (Span.), 196: To shiver at work and sweat at meals. — LEAN, III. 453, has other examples.

**613** ***What is SWEET (good) in the mouth (in taste), is oft sour (bitter) in the maw (belly, at the heart)***

EUPHUES, 57:

pepper though it be hot in the mouth is cold in the maw.

*Ibid.*, 172:

many meats which are sour in the mouth and sharp in the maw.

*Ibid.*, 311:

Rebukes ought . . . to be so tempered as like pepper they might be hot in the mouth, but like treacle wholesome at the heart.

GREENE, *Mamillia*, 131: Such a potion, as shall be sour in the mouth, and sweet in the maw. — *Ibid.*, VII. 43: delicates which in the mouth taste like honey, but in the maw more bitter than gall. — *Ibid.*, IX. 218: Desire like juice of the India apples that are most precious in the mouth, and most pernicious in the maw. — DELAMOUTHE, 5: What is sweet in the mouth, is oft bitter at the heart. — *Ibid.*, 5: What is bitter in the mouth is oft sweet at the heart. — CHAPMAN, *Widow's Tears*, V. i. 67: howsoever Your banquet seems sweet in your palate, It shall be sure

to turn gall in your maw. — Ray, 115: That is not always good in the maw that is sweet in the mouth. — Fuller, 201: What's good in the mouth may be bad in the maw. — *Polyglot* (Dan.), 358. — Hislop, 189: It's no aye gude i' the maw that's sweet i' the mouth. — Lean, IV. 104: Sweet in the mouth, but bitter in the belly.

*The Rape of Lucrece*, 699: His taste delicious, in digestion sour. — *Richard the Second*, I. iii. 236: Things sweet to taste prove in digestion sour.

**614** ***He must needs SWIM that is held up by the chin***

Euphues, 196:

if your Lordship with your little finger do but hold me up by the chin I shall swim, and be so far from being drowned that I shall scarce be ducked.

Heywood, 12: He must needs swim that is hold up by the chin. — Same, Camden, 297 (held up); Clarke, 43 (*s.v.* Auxilium); Howell, *English Proverbs*, 8 (held up). — Draxe, 383, 795 (*s.v.* Friendship, friends): He cannot sink that is holden up by the chin. — Kelly, 129, 30: He may well swim that's held up by the chin ("Spoken of the thriving condition of those who have some to support, assist and raise them").

**615** ***A leaden (wooden) SWORD (dagger) in an ivory (velvet, painted) sheath***

**616** ***To slay with a leaden SWORD***

Euphues, 53:

the fraud in friendship, the painted sheath with the leaden dagger.

*Ibid.*, 105:

let thy hue be merry when thy heart is melancholy . . . a painted sheath with a leaden dagger.

Midas, I. ii. 41:

That's a leaden dagger in a velvet sheath, to have a black tongue in a fair mouth.

Erasmus, *Adagia*, II. 272 C: *In eburna vagina gladius plumbeus* ("*natum ex Diogenis Cynici apophthegmate. Nam cum adolescens quispiam, insigni forma, foedum quiddam atque obscoenam dixisset: 'Ex eburna,' inquit, 'vagina plumbeum gladium educis.'*"). — Greene, *Carde of Fancy*, 106: a rusty blade in a velvet scabbard. — Withals, 560: A wooden

dagger in a painted sheath. — Same, CLARKE, 5 (*s.v.* Absurda). — *Polyglot* (Ital.), 104: In a golden sheath a leaden knife.

ERASMUS, *Adagia*, II. 272 C: *Plumbeo jugulare gladio* ("*est futile levique argumento convincere quempiam*").

*Love's Labour's Lost*, V. ii. 480: there's an eye Wounds like a leaden sword.

**617** *No SWORD made of steel but hath iron*

EUPHUES, 195:

It sufficeth me . . . to be the iron, not steel, so I be in the same blade.

*Ibid.*, 309:

love . . . as requisite for a gentleman as steel in a weapon.

*Ibid.*, 312:

there is no sword made of steel but hath iron.

*Ibid.*, 400:

if I should ask you whether in the making of a good sword iron were more to be required or steel, sure I am you would answer that both were necessary.

*Polyglot* (Dan.), 361: It is a bad iron in which there is no steel. — Same, CHRISTY, I. 5.

**618** *To TAKE one napping*

EUPHUES, 72:

neither are you more desirous to take me napping than I willing to confess my meaning.

PILKINGTON, 1562, *Exposition Nehemiah* (1585), 65 (earliest example in *N. E. D.*, *s.v.* Nap): Our mortal enemy hopeth to speed at length, and take thee napping. — DRAXE, 379, 644 (*s.v.* Experience): Have I taken you napping? — CLARKE, *Phraseologia Puerilis* (1638) (Lean, III. 774): We are taken napping. — *A New Dictionary of the Canting Crew* (*s.v.* Nap): To be caught napping, to be surprised, or taken asleep. — LEAN, III. 774. — NASHE, V, *Index* (*s.v.* Napping).

*Love's Labour's Lost*, IV. iii. 129: I should blush, I know, To be o'erheard and taken napping so. — *The Taming of the Shrew*, IV. ii. 46: Nay, I have ta'en you napping, gentle love.

**619** ***To TAKE (catch) two pigeons (doves) with one bean (pea)***

EUPHUES, 397:

With one bean it is easy to get two pigeons.

ENTERTAINMENTS AT BISHAM, Bond ed., I. 473, 36–37:

for oft have I heard, that two pigeons may be caught with one bean.

FLORIO, *First Fruites*, 30: It is a pretty thing to catch two doves with one bean. — *Book of Merry Riddles*, 42. 29, 98: It is a goodly thing to take two pigeons with one bean. — CLARKE, 193 (*s.v.* Magnifica promissa): He feeds two doves with one bean. — HOWELL, *Italian Proverbs*, 9: To take two pigeons with one bean. — RAY, 174: To catch two pigeons with one pea. — Same, FULLER, 188; *Polyglot* (Ital.), 120; (French) 12.

**620** ***The greatest (great) TALKERS (boasters) are the least (not the greatest, never good) doers***

Cf. *Empty* vessels make the greatest sound

PETITE PALLACE, II. 15 (*Max. Yr. MS.*, 77):

those that feign to be valiant, brag most gloriously.

BARCLAY, *The Myrrour of Good Manners, ante* 1530 (Lean, IV. 125): The greatest crakers are not the boldest men. — *Interlude of Thersites* (part of title), about 1550 (Hazlitt, 422): The greatest boasters are not the greatest doers. — *Damon and Pithias*, 67: Ne yet great crakers were ever great fighters. — MIDDLETON, *Blurt Master Constable*, I. i (Lean, III. 477): Great talkers are never great doers. — MARSTON, *What You Will*, III. ii. 131: there's an old fusty proverb, these great talkers are never good doers. — DRAXE, 369, 185 (*s.v.* Boasting or bragging): He that talketh most fighteth least. — *Ibid.*, 374, 392 (*s.v.* Cowardise, dastardliness): He that talketh most, fighteth little. — CERVANTES, *Don Quixote*, III. 58: for great sayers are small doers. — CLARKE, 142 (*s.v.* Jactantia): The greatest talkers are not the greatest doers. — HOWELL, *English Proverbs*, 9: The greatest talkers are the least doers.

*Richard the Third*, I. iii. 350–351: Tut, tut, my lord, we will not stand to prate. Talkers are no good doers: be assur'd We go to use our hands, and not our tongues.

**621** ***From hence come those TEARS***

PETITE PALLACE, II. 71:

"Yea, marry," said Procris, "from hence come those tears; hereof proceeded your former fetch!"

Erasmus, *Adagia*, II. 138 F: *Hinc illae lachrymae.* — Jonson, *Magnetic Lady*, I. i (Everyman's ed., II. 511): *Hinc illae lachrymae:* Thence flows the cause of the main grievance. — Otto, 184, 904.

**622** ***By TELLING our woes we often lessen them***

Cf. The *remembrance* of loss renews sorrow

Petite Pallace, II. 152 (*Max. Yr. MS.*, 165):

it somewhat easeth the afflicted to utter their annoy.

Publilius Syrus, 106: *Poena allevatur tunc, ubi laxatur dolor.* — Webster, *Duchess of Malfy*, V. ii. 243: *Julia* (urging the sharing of a painful secret): Are you so far in love with sorrow You cannot part with part of it? — *Polyglot* (French), 5: By telling our woes we often assuage them. — Giani, 95: *Getheilte Freude, doppelt Freude, Getheilter Schmerz, nur halber Schmerz.*

*Macbeth*, IV. iii. 210: Give sorrow words; the grief, that does not speak, Whispers the o'er-fraught heart, and bids it break.

**623** ***Who has never done THINKING never begins doing***

Euphues, 340:

He that casteth all doubts shall never be resolved in any thing.

Publilius Syrus, 60: *Homini consilium tunc deest, quum multa invenit.* — Sidney, *Arcadia*, 60: oft it falls out, that while one thinks too much of his doing, he leaves to do the effect of his thinking. — Webster, *Duchess of Malfy*, V. ii. 125: They that think long small expedition win, For musing much o' th' end cannot begin. — Fuller, 73 (same, Bohn, 384; Hazlitt, 200; Christy, I. 272): He that casteth all doubts shall never be resolved. — *Polyglot* (Ital.), 83: Who has never done thinking never begins doing.

**624** ***He THINKS his half-penny (penny, farthing) good silver***

Euphues, 25:

he deemeth no penny good silver but his own.

*Ibid.*, 303:

There is no coin good silver but thy halfpenny.

Heywood, 26; 217: she thinketh her farthing good silver. — Gascoigne, *Glass of Government* (Heywood, 364): Take example at me . . . I thought my halfpenny good silver within these few years past, and no man esteemeth me unless it be for counsel. — Guazzo, *Civ. Conv.*, 116:

to think her half-penny better silver than other women's. — SIDNEY, *Arcadia*, 237: And I, simple though I sit here, thought once my penny as good silver as some of you do. — DRAXE, 292, 371 (*s.v.* Conceitedness): He thinketh his halfpenny good silver. — CLARKE, 254 (*s.v.* Philautia): He thinks his penny good silver. — HOWELL, *English Proverbs*, 15: She thinketh her farthing good silver. — FULLER, 114: Is no coin good silver but your penny? — KELLY, 172, 349: He counts his half-penny good silver ("That is, he thinks much of himself with little reason.").

**625** ***THOUGHT is free***

EUPHUES, 262:

"Why then," quoth he, "dost thou think me a fool?" "Thought is free, my Lord," quoth she.

CICERO, *Pro Milone*, 29, 79 (Otto, 87, 405): *liberae enim sunt cogitationes nostrae.* — WALZ, *Das Sprichwort bei Gower*, 15 (*Confessio Amantis*, V. 4485): I have heard seid thoght is free. — HEYWOOD, 57: Since thought is free, think what thou will. — DRAXE, 370, 239 (*s.v.* Cats): One may think who dareth not speak. — CLARKE, 63 (*s.v.* Conjecturae): Thought is free. — Same, RAY, 136; DÜRINGSFELD, II. 739. — TORRIANO, 292, note 2: The English say, I hope I may pay it with thinking, Thought is free.

*Twelfth Night*, I. iii. 71: *Andrew.* . . . and here's my hand. — *Maria.* Now, sir, "thought is free." — *Othello*, III. iii. 135–137: Though I am bound to every act of duty, I am not bound to that all slaves are free to. Utter my thought? — *Measure for Measure*, V. i. 458: Thoughts are no subjects, Intents but merely thoughts. — *The Tempest*, III. ii. 130–133: Flout 'em and scout 'em And scout 'em and flout 'em; Thought is free.

**626** ***The THUNDERBOLT hath but its clap***

EUPHUES, 24 (*Max. Yr. MS.*, 207):

the thunder (hath) a great clap yet but a little stone.

*Ibid.*, 45:

The rattling thunderbolt hath but his clap, the lightning but his flash.

DRAXE, 416, 2251 (*s.v.* Violent or violence): The thunderbolt hath but his clap. — Same, CLARKE, 166 (*s.v.* Infortunium sivi exitium); RAY, 137. — FULLER, 175: The thunder hath but its clap. — Same, BOHN, 516; HAZLITT, 439.

**627** ***Time and TIDE tarries (stays) for no man***

EUPHUES, 411:

> Euphues, knowing the tide would tarry for no man . . . determined suddenly to depart.

ENDIMION, IV. ii. 9–12:

> you know it is said, the tide tarrieth no man. — True. — A monstrous lie; for I was tied two hours, and tarried for one to unloose me.

HEYWOOD, 8; 202: the tide tarrieth no man. — DAVIES, 50, 417: 'Tide tarries no man': But some are so tied That still they must needs all comers abide. — CLARKE, 233 (*s.v.* Occasio): Time and tide tarry on no man. — HOWELL, *English Proverbs*, 7: Time and tide stays for no man. — *Ibid.*, 10: Time stayeth for no man. — DÜRINGSFELD, II. 731.

*The Two Gentlemen of Verona*, II. iii. 39–41: *Panthino.* Away, ass! you'll lose the tide, if you tarry any longer. — *Launce.* It is no matter if the tied were lost; for it is the unkindest tied that ever any man tied.

**628** ***He has TIED a knot with his tongue, that he cannot undo with all his teeth***

EUPHUES, 452:

> Knit that knot with our tongues that we shall never undo with our teeth.

MOTHER BOMBIE, III. iii. 23–24:

> Accius' tongue shall tie all Memphio's land to Silena's dowry, let his father's teeth undo them if he can.

GREENE, *Mamillia*, 64: A woman may knit a knot with her tongue, she cannot untie with all her teeth. — CLARKE, 201 (*s.v.* Malum accersitum): He hath tied a knot with his tongue, that he can't untie with all his teeth. — Same, RAY, 167; FULLER, 67; HAZLITT, 188. — HOWELL, *The Second Century of New Sayings*, 3: In marriage the tongue tieth a knot, that all the teeth in the head cannot untie afterwards. — SWIFT, *Pol. Conv.*, IX. 425: He tied a knot with his tongue, he cannot untie with his teeth [of marriage]. — KELLY, 369, 79: You have ty'd a knot with your tongue, that you cannot lose with your teeth ("Spoken to young women when they are married").

**629** ***Take TIME in time ere time be tint***

PETITE PALLACE, II. 185:

Therefore to avoid inconveniences, take time in time.

This is found in *Petite Pallace* only in Texts B. C. D., as given in textual note, II. 185. — HEYWOOD, 8; 225: Take time when time cometh, lest time steal away. — Same, CAMDEN, 306. — DRAXE, 413, 2143 (*s.v.* Time): Take time, for time will away. — CLARKE, 233 (*s.v.* Occasio): Take time while time is, for time will away. — HOWELL, *English Proverbs*, 15: Take time when time cometh. — KELLY, 301, 2: Take time in time, e're time be tint. — MONTGOMERY, *Poems*, 202 (LEAN, IV. 106): Take time in time, while time is to be tane. — RAMSAY, 369: Take time ere time be tint. — DÜRINGSFELD, II. 729.

**630** ***TIME tries friends, as fire tries gold***

EUPHUES, 387:

But if at the last I should perceive that his faith were tried like gold in the fire.

PETITE PALLACE, I. 142 (*Max. Yr. MS.*, 52):

the fine gold must be purified in the flaming fire.

*Sentences for Children* (*Sententiae Pueriles*), 21, 15: *Indicat amicos tempus, ut aurum ignis.* — Compare DELAMOUTHE, 25: Gold is approved in the furnace and the friend in trouble. — Compare PUBLILIUS SYRUS, 62: *Ignis probat aurum, miseriae fortem probant.* — SENECA, *De Providentia*, 5. 8: *Ignis aurum probat, miseria fortes viros.*

**631** ***TIME tries truth* (*all things*)**

Cf. The *end* crowns all

EUPHUES, 341:

only this I add for the time, which the end shall try for a truth.

ERASMUS, *Adagia*, II. 527 F: *Tempus omnia revelat.* — *Ibid.*, 528 E: *Veritatem aperit dies.* — HEYWOOD, 72: Let time try! Time trieth truth, in every doubt. — *Promus*, 318, 966: Time trieth troth. — DRAXE, 413, 2136–2137 (*s.v.* Time): Time bringeth the truth to light. Time trieth all things. — CLARKE, 308 (*s.v.* Tempestiva, tempus): Time trieth all things.

*Much Ado about Nothing*, I. i. 262: Well, as time shall try. — *As You Like It*, IV. i. 203: Well, Time is the old justice that examines all such offenders, and let Time try.

**632** ***TIME turns white sugar to white salt***

EUPHUES, 462:

Until time might turn white salt to fine sugar.

HEYWOOD, 6: When time hath turned white sugar to white salt.

**633** ***TIME wears out love (fancies)***

EUPHUES, 321:

Aye, but time must wear away love; aye, but time may win it.

*Ibid.*, 279:

love which by time and fancy is bred in an idle head is by time and fancy banished from the heart.

CAMPASPE, III. iv. 120:

Time must wear out that love hath wrought.

ENDIMION, I. iv. 47–48:

this will wear out with time, that treadeth all things down but truth.

OVID, *Remedia Amoris*, 503: *Intrat amor mentes usu; dediscitur usu.* — PUBLILIUS SYRUS, 26: *Amori finem tempus, non animus facit.* — ERASMUS, *Adagia*, II. 556 B: *Dies adimit aegritudinem.* — WITHALS, 555: *Dies adimit aegritudinem:* Time wipes away fancies. — CLARKE, 308 (*s.v.* Tempestiva, tempus): Time weareth out fancies. — BLAND, *Proverbs from Erasmus*, II. 9: Time cures the greatest afflictions. — CHRISTY, II. 357: Time dresses the greatest wound.

*The Two Gentlemen of Verona*, III. ii. 14: *Duke.* My daughter takes his going grievously. — *Proteus.* A little time, my lord, will kill that grief. — *Cymbeline*, II. iii. 47: Some more time Must wear the print of his remembrance on't ['out', Rowe], And then she's yours. — HAMLET, IV. vii. 112: Love is begun by time; And that I see, in passages of proof, Time qualifies the spark and fire of it.

**634** ***The foul TOAD hath a fair stone in its head***

EUPHUES, 22:

the crystal toucheth the toad and is not poisoned.

*Ibid.*, 35 (*Max. Yr. MS.*, 224):

The foul toad hath a fair stone in its head.

*Ibid.*, 311:

the fairer the stone is in the toad's head the more pestilent the poison is in her bowels.

CROLL, 35, note 1. — MCKERROW, *Nashe's Works*, IV. 33, note on I. 37, 7–8. — LEAN, II. 643, gives examples of the popular belief that the toad wears a precious jewel in its head.

*As You Like It*, II. i. 14: the toad, ugly and venomous, Wears yet a precious jewel in his head.

**635** ***To be (go, set) TOGETHER by the ears***

PETITE PALLACE, I. 36:

set them together by the ears.

HEYWOOD, 54: Together by the ears they come. — NASHE, V, *Index* (*s.v.* Ear). — DRAXE, 373, 347 (*s.v.* Contention): He hath set them together by the ears. — HAZLITT, 471.

*All's Well That Ends Well*, I. ii. 1: The Florentines and Senoys are by th' ears. — *Coriolanus*, I. i. 237: Were half to half the world by th' ears.

**636** ***The TONGUE is not steel, yet it cuts***

EUPHUES, 373:

Words have no points, yet they pierce.

HEYWOOD, 24: her tongue is no edge tool but yet it will cut. — FULLER, 175: The tongue is not steel yet it cuts sorely. — DÜRINGSFELD, II. 744: The tongue's not steel, yet it cuts.

**637** ***Better TOOTH (eye) out than always ache***

EUPHUES, 333:

the best charm for a tooth is to pull it out and the best remedy for love to wear it out.

DRAXE, 378, 572 (*s.v.* Eye): Better eye out than always ache. — HOWELL, *English Proverbs*, 7: Better tooth out than always ache. — TORRIANO, 65, 25: If the teeth ache, pull them out. — FULLER, 31: Better a tooth out than always aching. — COLLINS, 48: Let him who has the tooth-ache have the tooth drawn ("signifies that each person should apply a

remedy for his own misfortunes"). — Düringsfeld, I. 844 (Supplement): *Wem der zahn wehthut, ziehe sich ihn aus.* — Lean, IV. 109, quotes the passage from *Euphues* as proverbial. — Ray, 90: Better eye out than always aching.

**638** ***Good not to TOUCH a woman***

Euphues, 255–256:

I have heard wise clerks say that Galen, being asked what diet he used that he lived so long, answered, 'I have drunk no wine, I have touched no woman, I have kept myself warm.'

Petite Pallace, I. 88:

doth not God say, 'it is good for man not to touch a woman, and if thou be unmarried remain so'?

*Ibid.*, II. 127:

to conclude with Scripture, I think it best for man not to touch a woman.

I Corinthians vii. 1: Good not to touch a woman.

**639** ***A TRAVELLER may lie with authority***

Euphues, 61:

But, alas, Euphues, what truth can there be found in a traveller?

Petite Pallace, II. 70 (*Max. Yr. MS.*, 112):

for I know it commonly to be so, that travellers' words are not much trusted.

Camden, 292: A traveller may lie with authority. — Deloney, *Gentle Craft*, 63: travellers have liberty to utter what lies they list. — Dekker, *Old Fortunatus*, II. ii. 147: I see travellers must lie. — Drake, 414, 2167 (*s.v.* Travellers): Travellers may lie by authority. — Clarke, 314 (*s.v.* Vanitas): Travellers and poets may lie by authority. — Henderson, 142: Travellers' words are no aye to be trusted; and, Travellers hae liberty to lie. — Düringsfeld, II. 60.

Compare *The Tempest*, III. iii. 26: travellers ne'er did lie, Though fools at home condemn 'em.

**640** ***A TRAVELLER must have the snout of a hog, the legs of a deer, and the back of an ass***

EUPHUES, 219:

record with thyself the inconveniences that come by travelling . . . when at all times thou must have the back of an ass to bear all and the snout of a swine to say nothing.

HOWELL, *Italian Proverbs*, 6: A traveller must have the snout of a hog, the legs of a deer, and the back of an ass. — TORRIANO, 16, 305: A traveller must have the back of an ass, and a merchant's ears.

FLORIO, *Second Fruites* (1591), N 3: And if you will be a traveller . . . have always the eyes of a Falcon, that ye may see far, the ears of an ass, that ye may hear well, the face of an ape, that ye may be ready to laugh, the mouth of a hog, to eat all things, the shoulder of a camel, that you may bear any thing with patience, the legs of a stag, to fly from danger. — *Edward Leigh's Hints for Travellers* (1561–1671), in *An English Garner, Social England*, 418: Men that travel must be very cautious both of speech and demeanour. The Italian proverb saith, "For a man to travel safely through the world, it behooveth him to have a falcon's eye, an ass's ears, a monkey's face, a merchant's words, a camel's back, a hog's mouth, and a deer's feet. — HOWELL, *Italian Proverbs*, 13: To traverse the world safely, one must have the eye of a falcon, the ears of an ass, the countenance of an ape, the tongue of a mountebank, the shoulder of a camel, the mouth of a hog, and the feet of a hind. — NASHE, II. 297, 28–31 (and note on this passage, IV. 287). — LEAN, III. 406.

**641** ***As a TREE falls, so shall it lie***

EUPHUES, 166:

Dost thou not know that where the tree falleth there it lieth; and everyone's deathday is his doomsday?

*Belvedére*, 228: As falls the tree, so prostrate it lies: So speedeth life, in living as it dies. — HAZLITT, 65: As a man lives, so shall he die; as a tree falls, so shall it lie. — DÜRINGSFELD, II. 16 (Supplement).

**642** ***A TREE is known by its fruit***

EUPHUES, 42:

the tree is known by his fruit.

Petite Pallace, II. 154:

What marvel is it to see a good tree bring forth good fruit?

Erasmus, *Adagia*, II. 348 C: *De fructu arborem cognosco.* — *Sentences for Children* (*Sententiae Pueriles*), 29, 10: *Arbor ex fructibus cognoscitur.* — Guazzo, *Civ. Conv.*, 96: if a tree is known by it fruits. — Draxe, 375, 463 (*s.v.* Deeds): a tree is known by his fruits and not by his leaves and flowers. — Clarke, 287 (*s.v.* Similitudo): as the tree is, so is the fruit. — Davies, 42, 49: By the fruit not the flower, we know well the tree. — Ray, 9: A tree is known by the fruit, and not by the leaves. — Düringsfeld, II. 649.

*The First Part of Henry the Fourth*, II. iv. 470: If then the tree may be known by the fruit, as the fruit by the tree.

### 643 *Straight TREES have crooked roots*

Euphues, 311:

For experience teacheth me that straight trees have crooked roots . . . that talk the more it is seasoned with fine phrases the less it savoureth of true meaning.

Love's Metamorphosis, III. i. 52–53:

Fair faces should have smooth hearts . . . Fresh flowers have crooked roots.

*Belvedére*, 176: As straightest trees have still the crookedest roots, so all dissemblers have the craftiest tricks. — Fuller, 156: Straight trees have crooked roots. — Same, Bohn, 491; Hazlitt, 394.

### 644 *Low TREES have their tops*

Euphues, 298:

Aye but, Euphues, low trees have their tops . . . Philautus (has) his affection.

Lodge, *Rosalynde*, 153: as the least shrubs have their tops . . . so the meanest swains have their fancies. — Not found in the proverbial collections.

### 645 *Do not TRIUMPH (vaunt) before the victory*

Euphues, 183:

But I will not vaunt before the victory.

Erasmus, *Adagia*, II. 283 D: *Ante victoriam encomium canis.* — Same, Clarke, 9 (*s.v.* Absurda). — Greene, *Carde of Fancy*, 83: He that vaunteth of victory before he hath won the field, may prove himself a fool. — *Ibid.*, 149: To vaunt before the victory is but vanity. — Delamouthe, 1: At the end of the fight is known the victory. — *Ibid.*, 21: We must not cry victory before we have fought. — *Locrine*, III. v. 7: You triumph, sir, before the victory. — Chapman, *An Humourous Day's Mirth*, IV. iv. 233: Triumph not before the victory. — Kelly, 114, 15: *Ante victoriam triumphum ne canas.* — Compare I Kings xx. 11: Let not him that girdeth on his harness boast himself as he that putteth it off.

Compare *As You Like It*, I. ii. 220: *Orlando* (to Charles). You mean to mock me after: you should not have mocked me before.

**646** ***As TRUE as turtle to her mate***

Euphues, 254:

> The turtle having lost her mate wandereth alone, joying in nothing but in solitariness.

Pliny, *Nat. Hist.*, X. 104. — Camden (Lean, II. 886): As true as turtle to her mate. — Same, Ray, 186. — Clarke, 55 (*s.v.* Castitas): As chaste as a turtle. — *Ibid.*, 268 (*s.v.* Pudicitia): As true as a turtle to her mate.

*Troilus and Cressida*, III. ii. 185: As true . . . as turtle to her mate. — *The Winter's Tale*, V. iii. 132: I, an old turtle, Will wing me to some wither'd bough, and there My mate, that's never to be found again, Lament till I am lost. (See Parrott's note on *Widow's Tears*, II. i. 23–24, in *Comedies of George Chapman.*)

**647** ***TRUST none in matters of love***

Cf. Where *love* puts in friendship is gone

Euphues, 51:

> knowing that in love nothing is so dangerous as to participate the means thereof to another.

*Ibid.*, 413:

> Be secret to thyself and trust none in matters of love as thou lovest life.

Ovid, *Ars Amatoria*, I. 741 (Bohn ed., 406): Alas! Alas! it is not safe to praise the object that you love to your friend. When he has credited your praises, he supplants you. — Greene, *Mamillia*, 30: Knowing that

it were a point of mere folly to trust a friend in love, sith Ovid in his book *de arte amandi* had forbidden that as principal. — GREENE, VII. 144: Wisdom wills to hide amours even from amity.

**648** ***TRUTH begets (engenders, purchases, gets) hatred***

PETITE PALLACE, II. 113 (*Max. Yr. MS.*, 146):

for that truth getteth hatred.

BALE, *Kyng Johan*, Camden Society ed., 86: Truth engendreth hate. — HOLINSHED (1586), *Index:* Truth purchaseth hate. — DRAXE, 415, 2194 (*s.v.* Truth): Truth is hated. — J. HOWELL, *Parley of Beasts* (1660), 51: Truth begets hatred.

**649** ***Speak the TRUTH, the whole truth, and nothing but the truth***

EUPHUES, 314:

Speak no more than the truth, utter no less.

JONSON, *A Tale of a Tub*, II. i (p. 596): Speak then the truth, And the whole truth, and nothing but the truth. — JONSON, *The Staple of News*, V. i (Everyman's ed., II. 417): Speak what thou heard'st, the truth, and the whole truth, And nothing but the truth. — DAY, *Blind Beggar of Bednal Green*, Farmer ed., line 2399: Reach him the Book, and thereon take thine Oath, . . . Speak truth, and nought but truth, so help thee Heaven.

*Othello*, II. iii. 218: If partially affined, or leagued in office, Thou dost deliver more or less than truth Thou art no soldier.

**650** ***TRUTH'S tale is simple***

EUPHUES, 6:

A naked tale doth most truly set forth the naked truth.

*Ibid.*, 6:

Verity . . . shineth most bright when she is in least bravery.

*Ibid.*, 30 (*Max. Yr. MS.*, 223):

Delicate words incur the suspicion of flattery.

*Ibid.*, 266:

Truth delighteth best when it is apparelled worst.

*Ibid.*, 311:

that talk the more it is seasoned with fine phrases the less it savoureth of true meaning.

Petite Pallace, I. 116:
so in fairest speech is falsehood and feigning rifest.

*Ibid.*, II. 80 (*Max. Yr. MS.*, 120):
fairest words are ever fullest of falsehood.

Erasmus, *Adagia*, II. 145 F: *Veritatis simplex oratio.* — Walz, *Das Sprichwort bei Gower*, 40: Trowth hise wordes wol nought peinte. — Heywood, 54: In plain terms plain truth . . . to utter. — *Wit's Commonwealth* (*First Part*), 29: The more talk is seasoned with fine phrases the less it savoureth of true meaning. — Clarke, 188 (*s.v.* Libertas, veritas): *Veritatis simplex oratio.* — Fuller, 194: Truth needs not many words; but a false tale, a large preamble. — Same, Bohn, 547; Hazlitt, 506. — Fuller, 194: Truth loves to go naked. — Lean, IV. 141: The truth showeth best being naked.

*Richard the Third*, IV. iv. 358: An honest tale speeds best being plainly told.

**651** ***TRY your friend before you trust him***

Euphues, 29 (*Max. Yr. MS.*, 219):
Trial maketh trust.

*Ibid.*, 31:
Trial shall prove trust.

*Ibid.*, 48:
Thou hast tried me, therefore trust me.

*Ibid.*, 363:
Friends are tried before they are to be trusted.

*Ibid.*, 371:
Trust them that thou hast tried.

*Ibid.*, 388:
Upon trial you confess you would trust.

Publilius Syrus, 36: *Cave amicum credas aliquem, nisi probaveris.* — *Paradise of Dainty Devices* (1578), reprint, 120 (Hazlitt, 506): Try your friend ere you trust him. — Greene, IV. 21: trust not without trial. — *Ibid.*, IV. 26: try ere thou trust. — Draxe, 414, 2174 (*s.v.* Trial): Try before you trust. — Clarke, 24 (*s.v.* Amicitia): Try your friend before you trust him. — *Ibid.*, 90 (*s.v.* Dissidentia): First try and then trust.

**652** ***It is as far from my TUB to your palace, as from your palace to my tub***

EUPHUES, 461:

It is as far from Athens to England as it is from England to Athens.

CAMPASPE, II. ii. 121:

*Alexander.* How happened it that you would not come out of your tub to my palace? — *Diogenes.* Because it was as far from my tub to your palace, as from your palace to my tub.

**653** ***To TURN tippet***

EUPHUES, 91:

If Lucilla read this trifle . . . and seeing me turn my tippet, she will . . . shut me out [of love].

PETITE PALLACE, I. 6:

You marvel . . . that I should so soon turn my tippet and recant [of love].

HEYWOOD, 54: So turned they their tippets. — FERGUSON, 242: He has changed his tippet, or his cloak on the other shoulder ("of unconstant persons").

**654** ***Young TWIGS may be bent but not old trees***

EUPHUES, 14:

he that coveteth to have a straight tree must not bow him being a twig.

*Ibid.*, 295:

Young twigs are sooner bent than old trees.

*Ibid.*, 346:

Seek not then, Philautus, to make the tender twig crooked by art which might have grown straight by nature.

*Ibid.*, 409:

the straightest wands are to be bent when they be small.

*Ibid.*, 456–457:

wands are to be wrought when they are green, lest they rather break when they be dry.

Draxe, 423, 2538 (*s.v.* Youth): It is good to take the twig while it will bend. — Clarke, 168 (*s.v.* Ingenii institutio): Best to bend while 'tis a twig. — Kelly, 63, 54: Between ten and thirteen, bow the waind [twig] while it is green; (English) Best bend while it is a twig ("Give your children correction while they are young, or there is a hazard that they will outgrow it."). — *Polyglot* (Dutch), 330: Young twigs may be bent, but not old trees. — Düringsfeld, I. 162: *Den Baum muss man biegen, weil er noch jung ist.*

**655** *USE (practice) makes perfectness (perfect)*

Euphues, 301:

use hath made me so expert in thy dealings.

Heywood, 55 and 219: use maketh maistry. — Draxe, 418, 2318 (*s.v.* Use): Use maketh masteries. — Beaumont and Fletcher, *Knight of the Burning Pestle*, I. iv. 76: Use makes perfectness. — Chapman, *An Humourous Day's Mirth*, VIII. 245: *Usus promptos facit.* — Chapman, *Blind Beggar of Alexandria*, VII. 118: for use makes perfectness. — Howell, *English Proverbs*, 15: Use makes master. — Ray, 140: Use maketh perfect: *Usus promptos facit.* — Henderson, 85: Practice makes perfectness.

**656** *VENTURE not all in one bottom (ship)*

Euphues, 266:

I adventured in one ship to put all my wealth.

Erasmus, *Adagia*, II. 1026 B: *Ne uni navi facultates.* — Webster, *Duchess of Malfy*, III. iv. 57: Let us not venture all this poor remainder In one unlucky bottom. — Clarke, 95 (*s.v.* Discrimen): Venture not all in one bottom. — Fuller, 196: Venture not all in one bottom. — Same, Ray, 139; Hazlitt, 512. — *Polyglot* (Germ.), 158: Do not ship all in one bottom. — Düringsfeld, I. 389.

*The Merchant of Venice*, I. i. 42: My ventures are not in one bottom trusted.

**657** *Nothing (nought) VENTURE nothing (nought) have*

Cf. *Faint* heart never won fair lady;
*Fortune* helps the brave

Petite Pallace, I. 120:

nothing venture, nothing have.

Cf. Maxwell Younger Manuscript, 178:

Adwentour gude and haif ay gude.

Haeckel, *Das Sprichwort bei Chaucer*, 9 (*Troilus and Criseyde*, II. 807): He which that nothynge undertaketh, Nothynge nacheveth. — Heywood, 38: nought venture, nought have. — Camden, 303: Nothing venture, nothing have. — Same, Draxe, 366, 39 (*s.v.* Adventuring); Clarke, 41 (*s.v.* Audacia); Davies, 43, 92; Skeat, 68, 164; Düringsfeld, II. 574. — Hislop, 234: Naething venture, naething win.

**658** ***With what liquor a VESSEL (cask) is first seasoned, it will long keep the scent of it***

Euphues, 19–20:

Season the wood never so well, the wine will taste of the cask. [This is the converse of the proverb.]

*Ibid.*, 118:

It is prettily said of Horace, a new vessel will long savour of that liquor that is first poured into it.

Erasmus, *Adagia*, II. 529 F: *Quo semel est imbuta* ("*Huic non dissimile est Horatianum illud: 'Quo semel est imbuta recens servabit odorem Testa diu'*" [*Epistulae*, I. ii. 70]). — Florio, *Second Fruites*, 141: The cask gives of that it has in it. — *Wit's Commonwealth* (*First Part*), 183 (*s.v.* Proverbs): The vessel will savour of the first liquor. — Beaumont and Fletcher, *The Custom of the Country*, I. i: With what the maiden vessel Is season'd first — You understand the proverb. — Draxe, 377, 561 (*s.v.* Education): With what liquor a vessel is first seasoned, it will long keep the scent of it. — Massinger, *The Roman Actor*, IV. ii (p. 62): as vessels still partake the odour Of the sweet precious liquors they contained. — Fuller, 52: Every tub smells of the wine it holds. — Hazlitt, 411: The cask savours of the first fill.

**659** ***Be angry with (hate) the VICE, not the man***

Euphues, 203:

For divers there are, not that they mislike the matter but that they hate the man, that will not stick to tear Euphues because they do envy Lyly.

Petite Pallace, I. 22:

You know it is not a part of a judge . . . to respect the man more than the matter.

Publilius Syrus, 100: *Pacem cum hominibus, bellum cum vitiis habe.* — Erasmus, *Similia*, I. 608 A: *Princeps personam spectare non debet, sed rem.* — Erasmus, *Enchiridion*, 1905 ed., 280: Be angry with the vice,

not with the man. — *Wit's Commonwealth* (*First Part*), 222: We ought not to hate the man but his vices. — TORRIANO, 313, 4: One hates not the person, but the vice.

*Measure for Measure*, II. ii. 34: *Isabella.* I have a brother is condemn'd to die: I do beseech you, let it be his fault, And not my brother . . . — *Angelo.* Condemn the fault and not the actor of it?

**660** ***Nothing that is VIOLENT is permanent***

EUPHUES, 45:

Will she not rather imagine . . . that there is nothing which is permanent that is violent?

*Ibid.*, 363:

The more violent the thunder is, the less permanent it is.

PETITE PALLACE, II. 62 (*Max. Yr. MS.*, 108):

nothing violent is permanent.

*Aristotelis Sententiae . . . Selectissimae* (1556), 71: *Nullum violentum est perpetuum.* — HEYWOOD, 56: But all thing that is sharp is short, folk have told. — GREENE, VII. 246: Aristotle in his Physic setteth down this principle, *Nullum violentum est continuum.* — *Dutch Courtesan*, II. i. 49: Dear, my beloved heart, be not so passionate; Nothing extreme lives long. — DRAXE, 416, 2248 (*s.v.* Violent or violence): All that is sharp is short. — *Ibid.*, 416, 2250: Nothing violent can be permanent. — MASSINGER, *The Duke of Milan*, III. iii. 129: Let us love temperately, things violent last not. — CLARKE, 321 (*s.v.* Vis injusta): No extreme will hold long: *Nullum violentum est perpetuum.* — *Ibid.*, 321 (*s.v.* Vis injusta): All that is sharp is short. — FULLER, 135: Nothing that is violent is permanent. — Same, BOHN, 465; but not in Hazlitt. — DÜRINGSFELD, II. 404. — LEAN, IV. 67.

*The Rape of Lucrece*, 894: Thy violent vanities can never last. — *Romeo and Juliet*, II. vi. 9: These violent delights have violent ends. — *Richard the Second*, II. i. 34: For violent fires soon burn out themselves. — *Hamlet*, II. i. 102: This is the very ecstasy of love, Whose violent property fordoes itself.

**661** ***VIRTUE is nobility***

EUPHUES, 123:

It is virtue, yea, virtue, gentlemen, that maketh gentlemen.

*Ibid.*, 375:

They be most noble who are commended more for their perfection than their pedigree.

*Ibid.*, 456:

For this must we all think . . . that virtue is most noble by the which men became first noble.

Publilius Syrus, 144: *Virum bonum natura, non ordo facit.* — Draxe, 398, 1505 (*s.v.* Noble): He is a noble that hath gentle conditions. — Clarke, 321 (*s.v.* Virtus): Virtue is nobility. *Virtus vera nobilitas.* — *Polyglot* (Germ.), 141: 'Tis the mind ennobles, not the blood. — Düringsfeld, II. 489: *Tugend ist der beste Adel.*

**662** ***It is a VIRTUE to abstain from pleasant things (pleasure)***

Euphues, 60:

It is piety to abstain from pleasure.

*Ibid.*, 180:

They say to abstain from pleasure is the chiefest piety.

Ovid, *Heroides*, XVII. 98: *Est virtus placitis abstinuisse bonis.* — Greene, VI. 249; VII. 252, gives the Latin proverb. — *Ibid.*, VII. 252: 'Tis a great virtue, saith the poet, to abstain from things that are pleasant. — Withals, 547: It is a virtue to abstain from pleasant things: *Est virtus placidis abstinuisse bonis.* — Same, Clarke, 306 (*s.v.* Temperantia); Codrington, 111, 563 (pleasure).

**663** ***We know not what is in the WALLET (budget) behind***

Euphues, 199:

Euphues thinketh that (the love sleights that are wanting in his story of love) to hang at Venus' back in a budget, which because he cannot see he will not set down.

Sapho and Phao, III. ii. 11:

*Nemo videt manticae quod in tergo est.*

Erasmus, *Adagia*, II. 256 B: *Sed non videmus manticae, quod in tergo est* ("i.e. *Non videmus nostra ipsorum vitia, cum aliena curiosis oculis perspiciamus.*"). — Christy, I. 335, 44: We know not what is in the wallet behind. — Otto, 209, 1032.

Compare the last stanza of Chapman's *Ovid's Banquet of Sense* with Lyly's explanation (*Euphues*, 199) for the omission in his story of love, of the love "sleights that are wanting."

**664** ***The chance (event, end, fortune) of WAR (battle) is uncertain***

EUPHUES, 47:

In battles there ought to be a doubtful fight and a desperate end.

PETITE PALLACE, I. 36–37:

as the event of battle is always doubtful.

*Ibid.*, I. 134:

they will rather yield to his assured mercy, than stand to the doubtful event of battle.

*Sentences for Children* (*Sententiae Pueriles*), 4, 20: *Belli exitus incertus.* — MORE, *Utopia*, Arber ed., 138: as the chance of battle is uncertain and doubtful. — CAMDEN, *History of Elizabeth*, 1675 ed., 555: Burghley . . . inclined to peace, knowing the chance of war to be uncertain. — MASSINGER, *The Duke of Milan*, I. i (p. 8): How uncertain, The Fortune of the war is, children know. — MASSINGER, *The Bashful Lover*, I. ii (Coleridge ed., p. 395): What intelligence holds your proud master with the will of heaven That, ere the uncertain die of war be thrown, He dares assure himself the victory?

*Coriolanus*, V. iii. 140: Thou knowest, great son, the end of war's uncertain. — *Cymbeline*, V. v. 75: Consider, sir, the chance of war. The day Was yours by accident.

**665** ***He that is WARNED (fore-warned, half-warned) is fore-armed (half-armed)***

EUPHUES, 289:

When I shall give any occasion warn me, and that I should give none thou hast already armed me.

HEYWOOD, 77: Half warned, half armed. — CHAPMAN, *Widow's Tears*, V. iii. 168: Y'are warned, be armed. — CHAPMAN, *Wild Goose Chase*, V. ii. 59: I have been warn'd, and must be arm'd. — BEAUMONT AND FLETCHER, *Custom of the Country*, III. iii: You are both warn'd and arm'd, sir. — MASSINGER, *Maid of Honour*, I. ii (p. 215): You are warned, be armed. — CERVANTES, *Don Quixote*, III. 124: He that is warned, is half armed. — CLARKE, 36 (*s.v.* Attentio): He that is warn'd is half armed. — HAZLITT, 158: Fore-warn'd, fore-armed ("A mere translation of the Latin, *Praemonitus, praemunitus*").

*The Third Part of Henry the Sixth*, IV. i. 113: I will arm me, being thus forewarn'd.

**666** *WARS are sweet to them who know them not*

EUPHUES, 248:

> Wherein I followed the vein of young soldiers, who judge nothing sweeter than war till they feel the weight.

ERASMUS, *Adagia*, II. 951 A: *Dulce bellum inexpertis.* — NASHE, IV. 101: *Dulce bellum inexpertis.* — Same, CHAPMAN, *Revenge for Honour*, I. i. 350-351. — CLARKE, 44 (*s.v.* Bellum): Wars are good to talk of, not to try. — *Ibid.*, 327 (*s.v.* Uxor): Wars are pleasant in the ear, not in the eye; Sweet are to speak of, but not to try. — HOWELL, *English Proverbs*, 11: Wars are sweet to them who know them not. — HISLOP, 311: War's sweet tae them that never tried it.

**667** *WATER in a smith's forge serves rather to kindle than quench*

EUPHUES, 44:

> But why go I about to hinder the course of love with the discourse of law? Hast thou not read . . . that he that casteth water on the fire in the smith's forge maketh it to flame fiercer?

PETITE PALLACE, I. 154:

> But as the smith his forge, by casting on cold water, burneth more fiercely, so their love by these delays increased more vehemently.

*Wit's Commonwealth* (*Second Part*), 197: As water sprinkled upon an hot glowing gad of iron, although it seem to cool the hot burning iron, yet at the length it causeth it to burn the more vehemently: so the works of mercy. — BEAUMONT AND FLETCHER, *The Little French Lawyer*, III. iii (1839 ed., 425): Like fire a little sprinkled o'er with water, Makes the desires burn clear and ten times hotter. — CLARKE, 158 (*s.v.* Incitare): As water in a smith's forge that serves rather to kindle than quench.

**668** *To wring WATER (blood) out of a stone (pumice, flint)*

EUPHUES, 360:

> To wring water out of the pumice.

ERASMUS, *Adagia*, II. 174 E: *Aquam e pumice postulas.* — See WALZ, *Das Sprichwort bei Gower*, 35, 101, for parallels. — GREENE, III. 237, and

VII. 1: Wring water out of the pumice. — *Ibid.*, VII. 196: Thou dost wring water out of the flint, fire forth of the dry sands. — *Ibid.*, VIII. 286, 8; IX. 286: Wring water out of a stone. — *The Return from Parnassus*, Part I, 30, 140: hoping to wring water from a flint. — Düringsfeld, II. 91: *Aquam e pumice postulare:* You can't get blood out of a stone. — Lean, IV. 202: You can't get blood out of stone.

**699** ***Still (smooth) WATER runs deep***

Euphues, 268:

Where the stream runneth smoothest the water is deepest.

Sapho and Phao, II. iv. 24:

water runneth smoothest when it is deepest.

Otto, 139, 679: *Altissima quaeque flumina minimo sono labi.* — Guazzo, *Civ. Conv.*, 106: where the river is deepest, it runneth quietest [of learned men]. — Draxe, 407, 1853 (*s.v.* Revenge): Where rivers run most stilly, they are the deepest. — Kelly, 387, 18: Smooth waters run deep ("Spoken to or of them who seem demure, yet are suspected to be roguish"). — Düringsfeld, II. 399.

*The Second Part of Henry the Sixth*, III. i. 53: Smooth runs the water where the brook is deep.

**670** ***He who would have clear WATER should go to the fountain-head***

Euphues, 108:

Seeing, therefore, one may love the clear conduit-water, though he loathe the muddy ditch.

*Ibid.*, 204:

They that loathe the fountain's head will never drink of the little brooks.

*Ibid.*, 393:

leaving the clear stream to drink of the muddy ditch.

Florio, *Second Fruites*, "To the Reader": Rather drink at the well-head than sip at puddled streams. — Cawdray, 220: As it is great foolishness to forsake the clear fountain and to drink puddle water, so . . . — Chapman, *The Revenge of Bussy d'Ambois*, I. i. 53: Leave the troubled stream, And live, as thrivers do, at the well-head. — *Ibid.*, II. i. 99–103: they had rather Delight and satisfy themselves to drink Of the stream troubled, wand'ring ne'er so far From the clear fount, than of the fount

itself. — DRAXE, 382, 780 (*s.v.* Fountain): It is best drinking at the fountain. — *Polyglot* (Ital.), 87: He who would have clear water should go to the fountain head. — FULLER, 70: He loathes the spring-head and drinks the foul stream. — Same, BOHN, 379; HAZLITT, 194.

**671** ***He expects to find WATER with the first stroke of the spade***

EUPHUES, 349:

he that looketh to have clear water must dig deep.

The *Euphues* quotation is found in *Wit's Commonwealth* (*First Part*), 1674 ed., 19, *s.v.* Love. — FULLER, 88: He would find waters with the first stroke of his spade. — *Polyglot* (Span.), 195: He expects to find water at the first stroke of the spade.

**672** ***He tells me my WAY, and does not know it himself***

Cf. You know good *manners* but you use but a few

EUPHUES, 392:

Take heed, Camilla, that . . . prescribing a good counsel to others thou thyself follow the worst.

CLARKE, 2 (*s.v.* Aberrandi): *Qui sibi semitam non sapiunt, alteri monstrant viam.* — Same, OTTO, 370, 4. — FULLER, 72: He tells me my way and does not know it himself. — Same, BOHN, 383; HAZLITT, 199.

*Hamlet*, I. iii. 47–51: Do not, as some ungracious pastors do, Show me the steep and thorny way to heaven, Whilst . . . Himself the primrose path of dalliance treads And recks not his own rede. — Compare *The Merchant of Venice*, I. ii. 15: It is a good divine that follows his own instructions.

**673** ***The farthest WAY about is the nearest way home***

EUPHUES, 306:

thou goest about (but yet the nearest way) to hang me up for holidays.

KEMP, *Nine Days' Wonder* (1600), in *An English Garner, Social England*, 156: getting so into Master Mayor's gates a nearer way, But, at last, I found it the further way about. — QUARLES, *Emblems*, IV. ii, *Epigrams* (Lean, IV. 123): The next way home's the farthest way about. — RAY, 92: The farthest way about is the nearest way home. — Same,

Clarke, 5 (*s.v.* Absurda); Fuller, 166; Henderson, 139; *Polyglot* (Germ.), 143. — Ramsay, 370: The farthest way about is oft the nearest gate home.

**674** ***The WEAKEST (weak) goes (go) to the wall***

Euphues, 34:

the weakest must still to the wall.

Camden, 306: The weakest goes to the wall. — Same, Clarke, 99 (*s.v.* Divitum praerogativa); Howell, *English Proverbs*, 4; Kelly, 322, 154 ("The least powerful are thrust out from profit or preferment."). — Draxe, 419, 2366 (*s.v.* Weakness): The weak go to the wall. — Same, Davies, 41, 2. — Howell, *English Proverbs*, 4: The weakest goes *still* to the wall. — Düringsfeld, II. 339. — Lean, IV. 211, has a note on the possible origin of the proverb.

*Romeo and Juliet*, I. i. 17: That shows thee a weak slave; for the weakest goes to the wall.

**675** ***WEDDED to their wills***

Petite Pallace, I. 123:

God hath endued women with this property, to be wedded to their wills.

Heywood, 102: I was wedded unto my will; howbeit, I will be divorced, and be wed to my wit.

*Love's Labour's Lost*, II. i. 211: *Biron.* Is she wedded or no? — *Boyet.* To her will, sir, or so.

**676** ***WEIGH anchor and hoist up sail***

Euphues, 310:

in one gale both hoising sail and weighing anchor, with one breath making an alarm and a parley, discharging in the same instant both a bullet and a false fire.

Heywood, 21: If I shall needs this voyage make, With as good will as a bear goeth to the stake, I will straight weigh anchor, and hoist up sail; And hitherward hie me in haste like a snail.

The unusual meaning given here by Lyly to "weighing anchor" may be due to the context of the passage quoted from Heywood. The occurrence of the proverb in Heywood, "I will straight weigh anchor and hoist sail," emphasizes Croll's objection to Bond's unjustified change of *weighing* to *casting*.

**677** *To WEIGH the fire and measure the wind*

EUPHUES, 89:

To give reason for fancy were to weigh the fire and measure the wind.

*Ibid.*, 156:

For who is he that can measure the wind or weigh the fire or attain unto the unsearchable judgments of the Lord?

GALLATHEA, III. iii. 20:

Nay, if you must weigh your fire by ounces, and take measure of a man's blast, you may then make of a dram of wind a wedge of gold.

Compare II ESDRAS iv. 5: Then said he unto me, Go to, weigh me a weight of fire, or measure me a measure of wind, or call me again the day that is past. — See section 415 for the repetition of *Euphues*, 89, as quoted above, by Fuller, Bohn, Hazlitt and Christy.

**678** *As WELCOME as water into a (sinking, riven, broken, leaking) ship*

EUPHUES, 367:

no more welcome unto thee than water into a ship.

*Ralph Roister Doister*, III. ii. 16: it liked her as well as water in a ship. — *King Leir*, III. v. 37: As welcome to my sister as water into a broken ship. — CAMDEN, 291: As welcome as water into a ship. — Same, CLARKE, 287 (*s.v.* Similitudo); FERGUSON, 242 (riven ship); FULLER, 27 (leaking ship); HENDERSON, 57, and HISLOP, 132 (riven ship); HAZLITT, 86 (leaking ship). — LEAN, II. 888; 890.

**679** *Good will and WELCOME is your best cheer*

EUPHUES, 81:

for your welcome is but small and your cheer is like to be less.

ERASMUS, *Familiar Colloquies*, 304: You know the old proverb, A hearty welcome is the best cheer. — *Promos and Cassandra*, Nichol's *Six Old Plays*, 1779, Part II, line 69: Where good will the welcome gives, provision seld is scant. — DELONEY, *Gentle Craft*, 17: come to our house; and think this, though your cheer chance to be small, your welcome shall be great. — WITHALS (Lean, III. 476): Good will and welcome is

your best cheer. — Same, Clarke, 222 (*s.v.* Munus boni consulendum). — Fuller, 200: Welcome is the best cheer. — Hislop, 313: Welcome's the best dish in the kitchen.

*The Comedy of Errors*, III. i. 19: *Antipholus of Ephesus.* pray God, our cheer May answer my good will, and your good welcome here. — *Balthazar.* I hold your dainties cheap, sir, and your welcome dear . . . . Small cheer and great welcome makes a merry feast.

**680** ***Having once WET their feet they care not how far they wade***

Euphues, 196:

wherein I resemble those that having once wet their feet, care not how deep they wade.

*Ibid.*, 318:

seeing you resemble those which having once wet their feet care not how deep they wade.

Pappe With an Hatchet, Bond ed., III. 412, 1–2:

having once wet their feet in factions will not care how deep they wade in treason.

Entertainments at Sudeley, Bond ed., I. 483, 33:

for having wet his foot, he careth not how deep he wades.

I have been unable to identify the proverb that Lyly uses in these quotations. Bond in a note on the first passage quoted above (II. 6, 11) says that "the proverb is used by Pettie," without giving a reference. I have been unable to find the proverb in Pettie.

Compare *Macbeth*, III. iv. 136: I am in blood Stepp'd in so far that, should I wade no more, Returning were as tedious as go o'er.

**681** ***The blunt WHETSTONE makes a sharp edge***

Euphues, 27 (*Max. Yr. MS.*, 216):

Such is the nature of these novices that think to have learning without labour . . . not remembering that the finest edge is made with the blunt whetstone.

Chaucer, *Troilus and Criseyde*, I. 163 (Lean, III. 407): A whetstone is no kerving instrument, but it maketh sharpe kerving tolis. — Gosson, *Schoole of Abuse*, 16. blunt stones whet knives. — Fuller, 17: A whet-

stone cannot itself cut, but yet it makes tools cut. — SWIFT, *Pol. Conv.*, IX. 393: (he) has a mind to sharpen the edge of his wit on the whetstone of my ignorance.

*As You Like It*, I. ii. 57: for always the dulness of the fool is the whetstone of the wits.

**682** ***To cast a WHITE upon black***

Cf. He will say the *crow* is white

EUPHUES, 402:

You would fain with your wit cast a white upon black.

OTTO, 243, 1225, gives examples of this classical proverb. — HEYWOOD's "To say the crow is white" (69 and 203) is similar in meaning.

**683** ***A good WIFE makes a good husband***

EUPHUES, 88–89:

You object I know not what to Curio; but it is . . . the love of the woman that maketh the man.

HEYWOOD, 88: A good wife maketh a good husband. — Same, CAMDEN, 290; DRAXE, 419, 2283 (*s.v.* Wedding); HOWELL, *English Proverbs*, 7.

**684** ***WIN it and wear it***

EUPHUES, 66:

No, no, Euphues, thou only hast won me by force of love and shalt only wear me by law.

*Ibid.*, 288:

and if then she look as fair as before, woo her, win her, and wear her.

PETITE PALLACE, I. 18–19:

I doubt not but you would confess, that by force of love I had won you, and were worthy to wear you.

*The Three Lords and Three Ladies of London*, Hazlitt's Dodsley, VI, 407: Woo them and win them, win them and wear them, too. — CHAPMAN, *The Revenge of Bussy d'Ambois*, I. ii. 70: If you have woo'd and won, then, brother, wear her. — DRAXE, 391, 1179 (*s.v.* Labour): Win it and wear it. — Same, CLARKE, 319 (*s.v.* Vincere et vinci); HOWELL, *English Proverbs*, 10.

*Much Ado about Nothing*, V. i. 82: Win me and wear me.

**685** ***Is the WIND in that door?***

EUPHUES, 299:

Believe me, Philautus, if the wind be in that door . . . I cannot tell.

HEYWOOD, 46: if the wind stand in that door, it standeth awry. — GASCOIGNE, *Supposes*, 47: Is it even so? Is the wind in that door? — The phrase is cited in *N. E. D.* from Malory to Dryden.

*The First Part of Henry the Fourth*, III. iii. 102: How now, lad! is the wind in that door, i' faith? Must we all march? — *Much Ado about Nothing*, II. iii. 102: Is't possible? Sits the wind in that corner?

**686** ***Good WINE needs no bush (ivy-bush)***

EUPHUES, 5–6:

When the wine is neat, there needeth no ivy-bush.

CAMPASPE, II. i. 66:

Why, at *Alae vendibili suspensa hedera non est opus.*

ERASMUS, *Adagia*, II. 589 C: *Vino vendibili suspensa hedera non opus* ("i.e. *Vera virtus non eget alienis praeconiis*"). — Same, PUBLILIUS SYRUS, 142. — *Promus*, 220, 517: Good wine needs no bush. — Same, *Wit's Commonwealth* (*First Part*), 182; Camden, 296 (ivy-bush); BRETON, 5. — DRAXE, 418, 2341 (*s.v.* Wares): The best wine needeth no ivy-bush. — DAVIES, 42, 51: There needs no sign at the best wine. — CLARKE, 46 (*s.v.* Bibacitas): Where's good wine there needs no sign. — HENDERSON, 112: Gude *ale* needs nae wisp. — DÜRINGSFELD, I. 659.

*As You Like It*, Epilogue, 3–6: If it be true that good wine needs no bush, 'tis true that a good play needs no epilogue: yet to good wine they do use good bushes; and good plays prove the better by the help of good epilogues.

**687** ***WINE is the glass of the mind***

Cf. What *soberness* conceals, drunkenness reveals

EUPHUES, 134:

Wine, therefore, is to be refrained, which is termed to be the glass of the mind.

*Ibid.*, 288:

Wine is the glass of the mind.

Sapho and Phao, II. iv. 80:

Grapes are mind glasses.

Erasmus, *Adagia*, II. 267 E, *Index* (*s.v.* Vinum): *Vinum animi speculum.* — The original source is Aeschylus, *Fragmenta*, 393 (Nauck's *Tragicorum Graecorum Fragmenta*, second edition, 1889).

**688** *The sweetest (the best, sweet, good) WINE makes the sharpest (sour, good) vinegar*

Euphues, 17 (*Max. Yr. MS.*, 195):

The sweetest wine turneth to the sharpest vinegar.

*Ibid.*, 30:

As the best wine doth make the sharpest vinegar, so the deepest love turns to the deadliest hatred.

Clarke, 83 (*s.v.* Degenerantes in pejus): The sweetest wine makes the sharpest vinegar. — Same, Codrington, 124, 927; Fuller, 175; Ray, 142; Lean, IV. 130; Hazlitt, 438. — Fuller, 26: As the best wine makes the sharpest vinegar, so the deepest love turns to the deadliest hatred. — Same, Bohn, 321; Hazlitt, 83. — *Polyglot* (Germ.), 170: Sweet wine makes sour vinegar. — Christy, II. 456, 31 (Germ.): The sourest vinegar comes from the sweetest wine.

**689** *Of WINE the middle, of oil the top, and of honey the bottom is best*

Euphues, 451–452:

oil that swimmeth in the top is wholesomest . . . honey that lieth in the bottom is the sweetest . . . wine which is in the midst (is) the finest.

Erasmus, *Adagia*, II. 469 C: *Vinum autem in medio saluberrimum optimumque esse potu: Quemadmodum summa pars olei potissimum laudatur, mellis infirma.* — Howell, *Italian Proverbs*, 15: Wine in the middle, oil above and honey beneath. — *Polyglot* (Dutch), 306: Oil is best at the beginning, honey at the end, and wine in the middle. — Hazlitt, 343 (see note).

**690** *No WINE without lees*

Euphues, 313:

No wine made of grapes but hath lees.

Erasmus, *Adagia*, II. 251 C: *Fecem bibat, qui vinum bibit.* — Greene, III. 52; and IV. 203: The purest wine has its lees. — Draxe, 380, 681 (*s.v.* Faults): No wine without lees. — Clarke, 200 (*s.v.* Malum accersitum): *Faecem bibat, qui vinum bibit.* — Torriano, 184, 39: No wine without lees. — *Ibid.*, 87, 16: All liquors have their lees. — *Ibid.*, 280, 12: Every wine hath its lees. — *Polyglot* (French), 32: The best wine has its lees. — Düringsfeld, II. 615.

**691** ***It is a hard WINTER (the hunger must be great) when one wolf eats another***

Cf. One *wolf* will not eat another wolf

Euphues, 64:

For true it is, that men themselves have by use observed, that it must be a hard winter when one wolf eateth another.

Draxe, 415, 2205 (*s.v.* Tyranny): It is a hard winter when one wolf eateth up another. — Same, Clarke, 321 (*s.v.* Vis injusta); Codrington, 111, 561; Ray, 142; *Polyglot* (Dan.), 363; (French) 21; Düringsfeld, II. 690. — Howell, *French Proverbs*, 15: The hunger must be great when the wolves eat one another. — Hazlitt, 130: Dogs are hard drove when they eat dogs ("And so of other animals, even wolves").

**692** ***To be WISE and love is hardly granted to the gods above***

Euphues, 46:

to love and to live well is not granted to Jupiter.

*Ibid.*, 252:

To love and to live well is wished of many, but incident to few. To live and to love well is incident to few, but indifferent to all.

Publilius Syrus, 22: *Amare et sapere vix Deo conceditur.* — Same, Erasmus, *Adagia*, II. 476 E (*"qui falso Senecae inscribitur"*). — Compare Heywood, 101: Though these and some other speed ill as ye tell, Yet other *have lived and loved full well* . . . myself have Seen of the tone sort, and heard of the tother, *That liked and lived right well*, each with other. — Delamouthe, 39: We can scarce both love and be wise together. — *Polyglot* (French), 2; (Span.) 198; (Port.) 265: To love and to be wise are two different things (*or* impossible). — Lean, IV. 164.

*Troilus and Cressida*, III. ii. 163: to be wise and love Exceeds man's might; that dwells with gods above.

**693** ***He is not WISE who is not wise for himself***

PETITE PALLACE, II. 23:

their wisdom is nothing worth who are not wise for themselves.

PUBLILIUS SYRUS, 130: *Sapit nequicquam, qui sibi ipsi non sapit.* — OTTO, 307, 1579. — *Damon and Pithias*, 16: *frustra sapit, qui non sapit sibi:* I am wise for myself. — LODGE, *Rosalynde*, 11: be wise for thyself . . . *non sapit, qui sibi non sapit.* — DRAXE, 371, 279 (*s.v.* Profit): He is not wise, that is not wise for himself. — BEAUMONT AND FLETCHER, *Bonduca*, III. iv (1840 ed., 59): He's never wise but to himself. — CLARKE, 22 (*s.v.* Aliis sapere): He is wise that's wise for himself.

**694** ***WIT is never good till it be bought***

Cf. *Experience* is the mistress of fools; *Experience* is the mother of wisdom; It is *good* (wise) to beware by other men's harm

EUPHUES, 11 (*Max. Yr. MS.*, 187):

But it hath been an old said saw and not of less truth than antiquity that wit is the better if it be the dearer bought.

HEYWOOD, 18 and 169: Wit is never good till it be bought. — Same, DRAXE, 421, 2446 (*s.v.* Wit). — GREENE, IX. 206: Fools are they who say, bought wit is best; especially if it be rated at any price. — DEKKER, *Honest Whore*, Part I, III. i. 44: Wit's never good, till bought at a dear hand. — CLARKE, 109 (*s.v.* Ex eventu judicium): Bought wit is best. — FULLER, 36: Bought wit is best, but may cost too much. — DÜRINGSFELD, II. 287: Bought wit is best.

*The Merry Wives of Windsor*, IV. v. 60–63: *Falstaff.* one that hath taught me more wit than ever I learned before in my life; *and I paid nothing for it neither,* but was paid for my learning.

**695** ***To be at one's WIT'S ends***

PETITE PALLACE, I. 172:

(They) were at their wits' ends.

*Ibid.*, I. 181:

I am at my wits' end.

MOTHER BOMBIE, II. i. 28:

Then are we both driven to our wit's ends.

Chaucer, *Troilus and Criseyde*, III. 931 (Skeat, 75, 181): At dulcarnon, right at my wittes ende. — Heywood, 18: at our wit's ends. — Draxe, 377, 546 (*s.v.* Doubting): He is at his wit's end. — Clarke, 248 (*s.v.* Perplexus): He is at his wit's end. — Davies, 44, 138: at their wit's end they are. — Howell, *French Proverbs*, 15: He hath put him to his wit's end.

**696** ***His WITS are (go) a wool-gathering***

Euphues, 399:

My wits were not all this while a wool-gathering.

Florio, *Second Fruites*, 133: Thy wits are gone a wool-gathering, thou dost nothing well. — Withals, 575: *Praesens peregrinatur:* His wits be a wool-gathering. — Draxe, 418, 2332 (*s.v.* Way): His wits go a wool-gathering. — Clarke, 36 (*s.v.* Oblivio): His mind's a wool-gathering. — Howell, *English Proverbs*, 10: His wit goes a wool-gathering. — Ray, 183: Your wits are on wool-gathering. — Fuller, 221: Your wits are gone a wool-gathering. — Swift, *Pol. Conv.*, IX. 463: I think my wits are a wool-gathering to-day.

**697** ***The she-wolf chooses always that WOLF for her mate who is made most lean and foul by following her***

Euphues, 82:

The wolf chooseth him for her mate that hath or doth endure most travail for her sake . . . (83) And in that you bring in the example of a beast to confirm your folly you show therein your beastly disposition, which is ready to follow such beastliness.

Love's Metamorphosis, III. i. 45:

*Montanus.* The fairest wolf chooseth the foulest, if he be faithfullest, and he that endureth most grief, not he that hath most beauty. — *Celia.* If my thoughts were wolvish, thy hopes might be as thy comparison is, beastly.

Petite Pallace, I. 19 (*Max. Yr. MS.*, 9):

he ought to enjoy you which joyeth most in you, which loveth you best and endureth most pain for your sake: and for proof of nature's laws, it may please you to consider the quality of the she-wolf who always chooseth that wolf for her make who is made most lean and foul by following her;

. . . (21) therein truly you observe decorum very duly in using the example of a beast in so beastly a cause, for like purpose, like proof; like man, like matter.

The close dependence here of Lyly upon Pettie, both in the use of the argument of the she-wolf's selection of her mate and in the reply to that argument, reveals how closely Lyly followed at times his model. The *Maxwell Younger Manuscript* copies Pettie's words as a proverb, but I have not found it recorded elsewhere.

**698** ***A WOLF in a sheep's skin***

PETITE PALLACE, I. 166:

such ravening wolves in sheep's clothing are readiest to devour such sweet sheep.

HEYWOOD, 28: A wolf in a sheep's skin. — FLORIO, *Second Fruites*, 171: wolf lapt in a sheep's skin. — DRAXE, 415, 2201 (*s.v.* Tyranny): A wolf in a lamb's skin. — CLARKE, 141 (*s.v.* Hypocrisis): A wolf lap't in a lamb-skin. — HOWELL, *Spanish Proverbs*, 15: A wolf in a lamb skin. — DÜRINGSFELD, II. 689.

*The First Part of Henry the Sixth*, I. iii. 55: Thee I'll chase hence, thou wolf in sheep's array. — *The Second Part of Henry the Sixth*, III. i. 77: Is he a lamb? His skin is surely lent him, For he's inclined as is the ravenous wolf.

**699** ***You have given the WOLF the wether (sheep) to keep***

PETITE PALLACE, I. 60:

But like a simple man he committed the silly sheep to the ravening wolf.

ERASMUS, *Adagia*, II. 155 C: *Ovem lupo commisisti.* — DELAMOUTHE, 9: To give the sheep to the wolf to keep. — FERGUSON, 236: Gie ne'er the wolf the wedder to keep. — DRAXE, 421, 2448 (*s.v.* Wolf): A man must not make a wolf a shepherd. — CLARKE, 95 (*s.v.* Discrimen): You have given the wolf the wether to keep. — J. SHIRLEY. *The Cardinal*, V. ii. 70: A lamb given up to a tiger. — CODRINGTON, 93, 64: A man must not make a wolf a shepherd. — KELLY, 368, 67: You have given the wolf the wedder to keep ("You have entrusted a thing to one who will lose it, spoil it, or use it himself."). — *Polyglot* (Ital.), 95: He sets the wolf to guard the sheep. — DÜRINGSFELD, I. 254. — Compare CLARKE, 9 (*s.v.* Absurda): To set the fox to keep the geese.

*The Two Gentlemen of Verona*, IV. iv. 96: Alas, poor Proteus; thou hast entertain'd A fox to be the shepherd of thy lambs. — Compare *Measure for Measure*, V. i. 299: But, O, poor souls, Come you to seek the lamb here of the fox?

**700** ***One WOLF will not eat another wolf***

Cf. It is a hard *winter* when one wolf eats another

PETITE PALLACE, II. 81 (*Max. Yr. MS.*, 121):

wolves never prey upon wolves.

OTTO, 359, 1838 (Juvenal, XV. 164): *Saevis inter se convenit ursis.* — BEBEL, *Proverbia Germanica*, 106, 390: *Lupus non mordet lupum* ("*id est: magna est concordia malorum*"). — HERBERT, 390: A wolf will never make war against another wolf. — DÜRINGSFELD, II. 685: *Ein Wolf frisst den andern nicht.* — *Polyglot* (French), 35: (Ital.) 104 and 109: Wolves do not eat wolves. — LEAN, IV. 199, gives the passage from *Maxwell Younger Manuscript* as proverbial.

Compare *Much Ado about Nothing*, III. ii. 80: The two bears will not bite one another when they meet. — *Troilus and Cressida*, V. vii. 19: One bear will not bite another, and wherefore should one bastard?

**701** ***A WOMAN either loves or hates***

EUPHUES, 81:

I have heard that women either love entirely or hate deadly.

PETITE PALLACE, I. 47:

naturally incident to women to enter into extremities, they are either too loving, or too loathing.

*Ibid.*, I. 118:

he may think I love him deeply, though I hate him deadly.

PUBLILIUS SYRUS, 28: *Aut amat, aut odit mulier: nihil est tertium.* — *Rare Triumphs*, in *Old Plays*, Hazlitt's Dodsley, VII. 359: A right woman either love like an angel or hate like a devil; extremes so do well. — NASHE, I. 15, 12: Seneca also saith this in his Proverbs: *Aut amat, aut odit mulier, nil tertium est* . . . a woman either loves, or hates, there is no third thing. — CHAPMAN, *May Day*, I. i. 327: these soft-hearted creatures, that are ever in extremes, either too kind or too unkind. — CLARKE, 218 (*s.v.* Femina): Women are always in extremes. — *Ibid.*, 118 (Here is repeated the Latin proverb given by Publilius Syrus.). — TORRIANO, 75, 29: A woman either loves or hates.

*Much Ado about Nothing*, V. i. 178: if she did not hate him deadly, she would love him dearly.

**702** ***A WOMAN is the weaker vessel***

Euphues, 63–64:

men are always laying baits for women which are the weaker vessels.

Sapho and Phao, I. iv. 28–29:

I cannot but oftentimes smile to myself to hear men call us weak vessels.

Petite Pallace, II. 83:

for when they should see you, which are the weaker vessels, strong in virtue and chastity [of women].

I Peter iii. 7. — Greene, *Mamillia*, II. 95: They say a woman is the weaker vessel, but sure in my judgment it is in the strength of her body, and not in the force of her mind. — *Ibid.*, 255: women sure, whom they count the weaker vessels, had more need to be counseled than condemned. — Guazzo, *Civ. Conv.*, 135: the wife, as the weaker vessel, must obey the husband. — Clarke, 118 (*s.v.* Femina): A woman is the weaker vessel.

*Love's Labour's Lost*, I. i. 274: Jaquenetta, so is the weaker vessel called. — *Romeo and Juliet*, I. i. 19: Women, being the weaker vessels, are ever thrust to the wall. — *As You Like It*, II. iv. 6: I must comfort the weaker vessel, as doublet and hose ought. — *The Second Part of Henry the Fourth*, II. iv. 65: You are the weaker vessel, as they say, the emptier vessel.

**703** ***A WOMAN is the woe of man***

Euphues, 49:

he that dallieth with women is drawn to his woe.

*Ibid.*, 84:

I had thought that women had been as we men, that is, true, faithful, zealous, constant; but I perceive they be rather woe unto men, by their falsehood, jealousy, inconstancy.

Petite Pallace, II. 126:

And I think them [women] made of God only for a plague and woe unto men, as their name importeth.

Guazzo, *Civ. Conv.*, 112: But how can a man love them that are called women, of the woe and hurt they bring to men. — Heywood, 83: A

woman, as who saith, woe to the man. — Florio, *Second Fruites*, 143: Woman was sometimes called woe-man. — Howell, "A Letter Composed of Italian Proverbs," immediately preceding *Italian Proverbs:* a woman may be woe to a man. — Howell, *Italian Proverbs*, 7: Woman is the woe of man.

**704** *WOMEN are (as) inconstant (as the wind)*

Euphues, 74:

Canst thou be so light of love, as to change with every wind? So unconstant as to prefer a new lover to thine old friend?

Love's Metamorphosis, IV. ii. 106–107:

more wavering than the air [of a woman].

Petite Pallace, II. 114:

of their wavering, who are constant in nothing [of women].

*Sentences for Children* (*Sententiae Pueriles*), 28, 25: *Varia et mutabilis semper femina.* — *Ibid.*, 5, 5: *Feminae sunt inconstantes.* — Heywood, 54: For, in one state they twain could not yet settle, But wavering as the wind. — Draxe, 421, 2459 (*s.v.* Women): Women's thoughts oft change. — Clarke, 118 (*s.v.* Femina): Winter weather and women's thoughts change oft. — Kelly, 17, 98: A woman's mind is like the wind in a winter's night ("To signify the fickleness and inconstancy of women . . . *varium et mutabile semper faemina*"). — Otto, 231, 1153.

Compare *Hamlet*, I. ii. 146: Frailty, thy name is woman.

**705** *WOMEN are necessary evils*

Euphues, 292:

I (am) a man that could not live without thee, and therefore the worse.

Petite Pallace, II. 126:

Yea, in marriage itself where only they [women] are counted necessary.

*Ibid.*, II. 166:

You, Gentlemen, may learn hereby not to dote too much of wives or women, but to use them as necessary evils.

Erasmus, *Adagia*, II. 191 D: *Necessarium malum . . . . Nec tecum possumus vivere, nec sine te.* — Greene, VIII. 27: women are universally *mala necessaria.* — Lodge, *Rosalynde*, 130: (men) hold women for necessary

evils. — Clarke, 118 (*s.v.* Femina): Women are necessary evils. — *Ibid.*, 218 (*s.v.* Mulier): Without women, we men can't be. *Nec tecum possum vivere, nec sine te.* — Henderson, 62: Wives and wind are necessary evils. — Lean, III. 416, and IV. 199.

**706** *WON with a nut (egg, apple, feather, etc.), and lost with an apple (shell, nut, straw, etc.)*

Euphues, 41:

if he perceive thee to be won with a nut, he will imagine that thou wilt be lost with an apple; if he find thee wanton before thou be wooed, he will guess thou wilt be wavering when thou art wedded.

Heywood, 24: lost with an apple and won with a nut. — Gascoigne, *Ferdinando* (1577) (Heywood, 323): Nor woman true, but even as stories tell, Won with an egg, and lost again with shell. — Same, Draxe, 383, 813 (*s.v.* Frowardness); Clarke, 159 (*s.v.* Inconstantia). — Melbancke, *Philotimus* (1583), 47 (Lean, III. 359): I had rather be won with an apple than that thou should'st say I would be lost with a nut [a woman]. — Same, Day, *Blind Beggar of Bednal Green* (1659), Bullen ed., 66 (Hazlitt, 550). — Greene, IX. 64: And if he see thee won with a word, he will think thee lost with the wind. — *Ibid.*, IV. 56: She that is won with a word will be lost with a wind. — Sanderson, *Works* (1681), i. 95 (quoted by *N. E. D.*, *s.v.* Won): Of a wavering and fickle mind: as we say of children: Won with apple, and lost with a nut. — Howell, *English Proverbs*, 15: He may be got by an apple and lost by a nut. — Fuller, 91: He's won with a feather and lost with a straw.

**707** *A WONDER lasts but nine days*

Euphues, 8:

The greatest wonder lasteth but nine days.

Midas, V. i. 8:

There are nine days past, and therefore the wonder is past.

Chaucer, *Troilus and Criseyde*, IV. 588: Ek wonder last but nine nyght nevere in towne. — Heywood, 53; 196: this wonder lasted nine days. — Camden, 292: A wonder lasts but nine days. — Same, Draxe, 421, 2479 (*s.v.* A wonder); Clarke, 210 (*s.v.* Mira nova).

*The Second Part of Henry the Sixth*, II. iv. 69: These few days' wonder will be quickly worn. — *The Third Part of Henry the Sixth*, III. ii. 114: That would be ten days' wonder at the least. — *As You Like It*, III. ii. 184: I was seven of the nine days out of the wonder before you came.

**708** ***The WOOING was a day after the wedding***

EUPHUES, 69:

I cannot but smile to hear that . . . the wooing should be a day after the wedding.

FULLER, 177: The wooing was a day after the wedding. — Same, BOHN, 519; HAZLITT, 443; and CHRISTY, II. 502. — Compare BEAUMONT AND FLETCHER, *Monsieur Thomas*, V. ix: For I'll no husband before I know him.

*Romeo and Juliet*, III. v. 119: I wonder at this haste; that I must wed Ere he that should be husband comes to woo.

**709** ***There is no WOOL so white but a dyer can make it black***

EUPHUES, 314:

there is no wool so white but the dyer can make black.

FULLER, 180 (same, BOHN, 523; HAZLITT, 448): There is no wool so white, but a dyer can make it black.

**710** ***A WORD is the shadow of the action***

EUPHUES, 133:

as Democritus said, the word is the shadow of the work.

*Wit's Commonwealth* (*Second Part*), 238: Speech is but a shadow of deeds. — TORRIANO, 191, 1: Of all actions, the word is the shade. — *Ibid.*, 191, 7: a word is the shade of an action.

**711** ***A WORD spoken is past recalling***

**712** ***When the WORD is out it belongs to another***

EUPHUES, 134:

whatsoever is babbled out, cannot again be recalled.

OTTO, 367, 1871 (Horace, *Epistulae*, I. 18. 71): *Et semel emissum volat irreparabile verbum.* — WALZ, *Das Sprichwort bei Gower*, 13, 38: *Ein entflohenes Wort kehrt niemehr in den Mund zurück.* — ERASMUS, *Familiar Colloquies*, 118: But words when they are once out, cannot be called in again. — GREENE, VII. 232: words had wings, which once let slip could never be recalled. — DRAXE, 421, 2482 (*s.v.* Words): a word and a stone let go, cannot be called back. — Same, FULLER, 18. — CLARKE, 51 (*s.v.* Breviloquentia): A word spoken is past recalling.

Walker, 1672 (Lean, IV. 175): While the word is in your mouth it is your own: when 'tis once spoken it is another's. — *Polyglot* (Germ.), 177: When the word is out, it belongs to another. — Düringsfeld, II. 391: *Wenn das Wort heraus ist, ist es eines Andern.*

*Hamlet*, III. ii. 101: *King.* I have nothing with this answer, Hamlet; these words are not mine. — *Hamlet.* No, *nor mine now.*

## 713 *WORDS are but wind*

Euphues, 453:

> She, not degenerating from the wiles of a woman, seemed to accuse men of inconstancy, that the painted words were but wind, that feigned sighs were but sleights.

The Woman in the Moon, II. i. 174:

> Words are but a blast.

Petite Pallace, II. 113:

> Nay, if a man sift the whole sex thoroughly, he shall find their words to be but wind, their faith forgery, and their deeds dissembling.

Walz, *Das Sprichwort bei Gower*, 13: Word is wynd [see parallels here]. — Greene, X. 70: Alas, for them, poor snakes, words are wind and looks but glances. — Deloney, *Gentle Craft*, 166: The world is grown to that pass that words are counted but wind, and I will trust you as little on your word, as Long Meg on her honesty. — Chapman, *Monsieur d'Olive*, II. ii. 245: For words are but wind. — Draxe, 413, 2126 (*s.v.* Threatening): Words are but wind. — Clarke, 194 (*s.v.* Magnifica promissa): Words are wind. — Howell, *English Proverbs*, 13: Words are wind, but blows unkind. — *Ibid.*, 15: Women's words are but wind. — Same, Lean, IV. 201. — Fuller, 213: Words are but wind, but seeing is believing. — Same, Hislop, 323. — Düringsfeld, II. 704: *Ein Wort ist ein Hauch, ein Hauch ist Wind.* — Christy, II. 94: Oaths are but words and words but wind. — Lean, IV. 201: Words are but wind; 'tis money that buys land.

*Love's Labour's Lost*, IV. iii. 68: Vows are but breath, and breath a vapour is. — *The Comedy of Errors*, III. i. 75: A man may break a word with you, sir, and words are but wind. — *Much Ado about Nothing*, V. ii. 52: Foul words is but foul wind, and foul wind is but foul breath, and foul breath is noisome; therefore I will depart unkiss'd.

**714** ***Fair WORDS don't fill the belly***

EUPHUES, 461:

Fair words fat few.

RAY, 71: The belly is not filled with fair words. — DÜRINGSFELD, II. 714: *Worte füllen den Bauch nicht.*

**715** ***Two WORDS (more words than one) to a bargain***

EUPHUES, 70:

As there can be no bargain where both be not agreed.

LODGE, *Rosalynde*, 92: There goes more words to a bargain than one. — JONSON, *A Tale of a Tub*, II. i (p. 594): Soft and fair, squire, there go two words to a bargain. — FERGUSON, 258: Two words maun gang to that bargain. — CHAPMAN, *The Ball*, III. iv. 113: But two words To such a bargain. — *Idem*, *Wild Goose Chase*, II. iii. 10: Yet two words to a bargain. — CLARKE, 222 (*s.v.* Mutandae sententiae): There goes two words to a bargain. — HOWELL, *English Proverbs*, 18: Two words to a bargain. — KELLY, 326, 193: Two words to that bargain ("That is, I will not be easily induced to it."). — FULLER, 127: More words than one to a bargain. — Same, CHRISTY, II. 54.

**716** ***He is wise who speaks few WORDS***

**716A** ***A WORD to the wise is sufficient***

EUPHUES, 30 (*Max. Yr. MS.*, 222):

A long discourse argueth folly.

*Ibid.*, 361:

I will not use many words, for if thou be wise few are sufficient.

*Proverbs of Alfred*, Morris, *Specimens of Early English*, I. 329: with few words a wise man will compass much. — ERASMUS, *Similia*, I. 570 F: *Ut egregius artifex jaculandi statim scopum petit: Ita sapit, qui pauca loquitur, sed ad rem.* — MARSTON, *The Fawn*, I. ii. 183: Wise heads use but few words. — DRAXE, 409, 1978 (*s.v.* Silence): Few words are best. — CLARKE, 51 (*s.v.* Breviloquentia): *Vir loquitur qui pauca, sapit.*

HEYWOOD, 82: Few words to the wise suffice to be spoken. — *Damon and Pithias*, 40: *Dictum sapienti sat est.* — FLORIO, *First Fruites*, 31: Few

words suffice among wise men. — *Return from Parnassus*, Part II, 120: *verbum sapienti sat est.* — CHAPMAN, *Gentleman Usher*, III. ii. 96: But I cannot flatter; A word to wise men! — DRAXE, 421, 2440 (*s.v.* Wisdom): A word to a wise man sufficeth. — CLARKE, 51 (*s.v.* Breviloquentia): Few words to the wise suffice. *Verbum sapienti sat est.* — CODRINGTON, 92, 25: A word to the wise if well observed is of great use. — OTTO, 111, 525. — DÜRINGSFELD, II. 705.

*Love's Labour's Lost*, IV. ii. 82: *Vir sapit qui pauca loquitur.* — *Henry the Fifth*, III. ii. 38: *Boy.* For Nym, he hath heard that men of few words are the best men.

### 717 *To have the WORLD in a string*

EUPHUES, 301:

thou hast not love in a string.

SAPHO AND PHAO, I. i. 39:

they say she hath her thoughts in a string.

CHAPMAN, *All Fools*, II. i. 210: my wit hath put Blind Fortune in a string into your hand. — BASSE, *Urania: The Woman in the Moone*, ii. 27: But she that had occasion in a string Of uses bridled. — *Wily Beguiled*, Hazlitt's Dodsley, IX. 225: Why, he that has money has heart's ease, and the world in a string. — RAY, 184: To have the world in a string.

### 718 *Tread a WORM on the tail and it will turn*

EUPHUES, 366:

thou that treadest a worm on the tail, wilt crush a wasp on the head.

HEYWOOD, 64; 71: Tread a worm on the tail and it must turn again. — DRAXE, 407, 1859 (*s.v.* Revenge): Tread upon a worm, and it will turn and wreath. — HOWELL, *English Proverbs*, 3: Tread on a worm and it will turn against you. — DÜRINGSFELD, II. 478.

*The Third Part of Henry the Sixth*, II. ii. 17: The smallest worm will turn being trodden on.

### 719 *He that WORST may must hold the candle*

EUPHUES, 34:

He that worst may is alway enforced to hold the candle.

Petite Pallace, II. 54:

How unequally it is provided that those which worst may, are driven to hold the candle!

Heywood, 56: Who that worst may shall hold the candle. — Camden, 298: He that worst may must hold the candle. — Same, Porter, *Two Angry Women of Abington*, Gayley ed., 611; Draxe, 419, 2368 (*s.v.* Weakness); Clarke, 149 (*s.v.* Imperitia). — Lean, III. 350, and IV. 94, gives examples.

*Romeo and Juliet*, I. iv. 37: For I am proverb'd with a grandsire phrase; I'll be a candle-holder, and look on.

**720** ***He that cannot do as he WOULD, must do as he may***

Euphues, 83:

Merry I will be as I may.

*Ibid.*, 244:

never asking what she did but always praying she may do well, not inquiring whether she might do what she would but thinking she would do nothing but what she might.

*Ibid.*, 245:

for the other you must pardon me for that I have not to do as I would but as I may.

Petite Pallace, I. 153:

Yours as she may.

Erasmus, *Adagia*, II. 313 E, and 851 A: *Ut possumus, quando ut volumus non licet.* — Heywood, 68: Who that may not as they would, will as they may. — Same, Camden, 310. — Hollyband, *French Littleton* (1566), 241: As I may, and not as I will. — Draxe, 365, 3 (*s.v.* Ability): Who that may not as they will, must will as they may. — Clarke, 147 (*s.v.* Impossibilia): Do as you may when you can't do as you would. — *Ibid.*, 212: Who that may not as they will, must will as they may. — Torriano, 36, 318: Who cannot do as he would, let him do as he can. — Ray, 142: They who cannot as they will, must will as they may; or must do as they can. — Walker (Hazlitt, 517): We must do as we may if we cannot do as we would. — Fuller, 183: They who cannot do as they would, must do as they can. — Düringsfeld, II. 697.

*The First Part of Henry the Sixth*, I. iii. 84: *Mayor.* I'll call for clubs if you will not away. This cardinal's more haughty than the devil. — *Gloucester.* Mayor, farewell: Thou dost but what thou mayst. — *Titus*

*Andronicus*, II. i. 103–107: For shame, be friends, and join for that you jar: 'Tis policy and stratagem must do That you affect; and so must you resolve That what you cannot as you would achieve, You must perforce accomplish as you may. — *Richard the Third*, V. iii. 91: *Stanley.* I, as I may, — that which I would I cannot — With best advantage will deceive the time, And aid thee in this doubtful shock of arms. — *The Merchant of Venice*, II. vii. 59: *Prince of Morocco.* Deliver me the key: Here do I choose, and thrive I as I may. — *Henry the Fifth*, I. ii. 291: *King* (to Ambassador). Tell you the Dauphin I am coming on, To avenge me as I may. — *Ibid.*, II. i. 16–18: *Nym.* and when I cannot live any longer, I will do as I may [a favorite expression of Nym's]. — *All's Well That Ends Well*, I. iii. 20: Isbel the woman and I will do as we may.

**721** ***A green WOUND is soon healed***

Cf. An old sore is not soon cured

EUPHUES, 96:

Search the wound while it is green; too late cometh the salve when the sore festereth.

*Ibid.*, 345:

Green sores are to be dressed roughly lest they fester . . . and the assaults of love to be beaten back at the first siege lest they undermine at the second.

CLARKE, 283 (*s.v.* Serum remedium aut tempestivum): A green wound is soon healed. — Same, RAY, 24.

**722** ***The WOUND that bleedeth inwardly is most dangerous***

EUPHUES, 46:

the wound that bleedeth inward is most dangerous.

FULLER, 178 (same, BOHN, 519; CHRISTY, II. 518): The wound that bleedeth inwardly is the most dangerous.

**723** ***YOUNG men think old men fools, but old men know that young men are fools***

EUPHUES, 221:

he that is young thinketh the old man fond and the old knoweth the young man to be a fool.

Camden, 281: Wise was the saying of Doctor Medcalfe: you young men do think us old men to be fools, but we old men do know that you young men are fools. — Chapman, *All Fools*, V. ii. 215: Young men think old men are fools; but old men know young men are fools. — Clarke, 181 (*s.v.* Judicandi recte, secus): Young men think old men fools, but old men know that young men be fools. — Same, Codrington, 143, 1439; Fuller, 221. — Swift, *Pol. Conv.*, IX. 421: You think us old fellows are fools, but we old fellows know young fellows are fools.

**724** ***Ye shall never be*** **(*labor, laugh, sing, etc.*)** ***YOUNGER***

Euphues, 49:

Younger thou shalt never be.

Heywood, 21: Ye shall never labour younger. — L. Wager, *Life and Repentance of Marie Magdalene*, B 2 (Lean, IV. 205): One thing is this, you shall never be younger indeed. — Beaumont and Fletcher, *The Bloody Brother*, III. ii (1839 ed., I. 530): Come, boys, sing cheerfully; we shall ne'er sing younger. — Draxe, 423, 2536 (*s.v.* Youth): You can never labour younger. — Davies, 50, 400: Fair Candida can never labour younger. — Fuller, 157: Take heart of grace, younger thou shalt never be. — Swift, *Pol. Conv.*, IX. 400: Let'm laugh; they'll ne'er laugh younger.

*The Taming of the Shrew*, Induction, ii. 145: Come, madam wife, sit by my side And let the world slip. We shall ne'er be younger.

**725** ***YOUTH will have its course*** **(*swinge*)**

Cf. *Nature* will have its course

Euphues, 112:

We have an old proverb, "Youth will have his course."

Greene, IX. 61: Youth must have his course. — *Ibid.*, VIII. 97: Youth will have his swinge. — Draxe, 423, 2525 (*s.v.* Youth): Youth will have it course. — *Ibid.*, 423, 2526 (*s.v.* Youth): Youth will have it swinge. — Clarke, 183 (*s.v.* Juventa): Youth will have its swinge. — Düringsfeld, I. 846.

*Love's Labour's Lost*, IV. iii. 217: Young blood doth not obey an old degree.

# A SUPPLEMENTARY LIST OF PROVERBS

The proverbs included in this "Supplementary List" were collected after the form of the book had been fixed. Although they are not arranged alphabetically with capitalized words, they are indexed in the same way as the other proverbs.

**726** ***A soft answer turneth away wrath***

MAXWELL YOUNGER MANUSCRIPT, 173:

Ane meik answer slokinnis melancholie.

PROVERBS XV. 1. — *Book of Merry Riddles*, 28, 97: Fair speech subdueth anger. — HERBERT, 366: Good words quench more than a bucket of water. — HENDERSON, 51 (*s.v.* Prudence in conversation): A meek answer slockens melancholy. — *Ibid.*, 37 (*s.v.* Kindness): A kindly word cools anger. — HAZLITT, 148: Fair words slake wrath. — LEAN, III. 404: A soft answer turneth away wrath. — DÜRINGSFELD, II. 718.

**727** ***A (one) bird in the hand is better than (worth) two (ten) in the bush (wood flying)***

MAXWELL YOUNGER MANUSCRIPT, 173:

better to haif ane brede in the hand, nor twa in the woode fleande.

HEYWOOD, 36; 173: better one bird in hand than ten in the wood. — Same, CAMDEN, 293. — CAMDEN, 303: One bird in hand is better than two in the bush. — Same, DRAXE, 379, 247 (*s.v.* Certainty). — CLARKE, 256 (*s.v.* Possessio): Better one bird i'th the hand, than two i'th bush. — RAMSAY, 343: Ae bird in hand is worth ten fleeand. — HENDERSON, 49 (*s.v.* Property): A bird in the hand's worth twa in a bush. A bird in the hand's worth two fleeing by. — DÜRINGSFELD, I. 191.

**728** ***Our first breath is the beginning of death***

Cf. All men must *die*

EUPHUES, 100:

our life is . . . of such uncertainty that we are no sooner born but we are subject to death, the one foot no sooner on the ground but the other ready to slip into the grave.

Petite Pallace, I. 62:

carrying this in your remembrance that we are born to die, and that even in our swathe-clouts death may ask his due.

Düringsfeld, II. 463: *Nascentes morimur, finisque ab origine pendet.* — Otto, 237, 1194. — Kissel, *Das Sprichwort bei Lyndesay*, 4: *Wir sterben täglich.* — Cervantes, *Don Quixote*, IV. 269: As all human things being transitory and not eternal, are ever declining from their beginning, until they come unto their last end and period; but more especially the lives of men. — Fuller, 163: The day of our birth is one day's advance towards our death. — *Ibid.*, 165: The first breath is the beginning of death. — Same, Henderson, 85 (Our); Hazlitt, 419. — *Polyglot* (Germ.), 154: As soon as man is born he begins to die. — Düringsfeld, II. 463: *Der erste Schritt, der uns zum Leben führt, führt uns zum Tode.*

**729** *Discord makes concord more pleasant*

Petite Pallace, I. 190 (*Max. Yr. MS.*, 64):

trouble and adversity makes quiet and prosperity far more pleasant.

Cf. *Ibid.*, I. 190 (*Max. Yr. MS.*, 67):

he careth not for case who was never troubled with disease.

Erasmus, *Adagia*, II. 740 C: *Discordia fit carior concordia.* — Same, Publilius Syrus, 44. — Drake, 379, 643 (*s.v.* Experience): No man knoweth what is good, except he have endured evil. — Codrington, 117, 714: No men know better what is good, but they that have endured evil. — Henderson, 33 (*s.v.* Human life): Trouble and adversity mak *greatness* and prosperity far mair pleasant.

**730** *Fire raked up in ashes keeps its heat a long time*

Cf. *Fire* that is closest kept burns most of all

Euphues, 42:

Albeit I can no way quench the coals of desire with forgetfulness, yet will I rake them up in the ashes of modesty.

Petite Pallace, I. 148 (*Max. Yr. MS.*, 43):

as coals of fire covered close with ashes keep their heat long time . . . so the fiery flames of love raked up in silence, burn furiously within a man . . .

Heywood, 58: And this, within a day or twain, Was raked up in the ashes, and covered again. — Giani, 64, 344: *Sotto la bianca cenere cova la brace rossa.*

**731** ***A fox (wolf) may change his hair, not his heart (mind)***

Euphues, 19 (*Max. Yr. MS.*, 199):

The subtle fox may well be beaten, but never broken from stealing his prey.

Erasmus, *Adagia*, II. 787 B: *Lupus pilum mutat, non mentem.* — Guazzo, *Civ. Conv.*, 172: for it is a thing too hard to change the manners of an old serving man; who sooner changeth his hair than his habit. — *Return from Parnassus*, Part I, 74, 1578: A fox may change his hair but not his mind. — Massinger, *The City Madam*, V. iii (p. 494): 'Tis not in a wolf to change his nature. — Codrington, 107, 469: He may change his hair but not his heart. — Düringsfeld, I. 97.

**732** ***A gift is valued by the mind of the giver***

Cf. Weigh the *meaning* and look not at the words

Euphues, 60:

So excellent always are the gifts which are made acceptable by the virtue of the giver.

*Sentences for Children* (*Sententiae Pueriles*), 12, 4: *Donum a dantis anima producunt:* A gift is valued by the mind of the giver. — Greene, *Pandosto*, "The Epistle Dedicatory," Gollancz ed., xxvii: gifts are not to be measured by the worth, but by the will.

*Hamlet*, III. i. 100: to the noble mind Rich gifts wax poor when givers prove unkind.

**733** ***A haughty hawk will not prey on carrion***

Petite Pallace, I. 25 (*Max. Yr. MS.*, 11):

the haughty hawk will not prey on carrion.

Cf. Euphues, 379:

you mar your scent with carrion [of a hound].

Henderson, 49 (*s.v.* Pride): The haughty hawk winna stoop to carrion. — Compare Camden, 290: A carrion kite will never be a good hawk. —

Same, KELLY, 40, 248 ("Those who are naturally of a low, mean mind, will make but a sorry figure in a higher station."). — *Polyglot* (French), 43: *On ne saurait faire d'une buse un épervier.*

**734** ***Love is sweet in the beginning, but sour in the ending***

Cf. What is *sweet* in the mouth, is oft sour in the maw

EUPHUES, 94:

Though the beginning of love bringeth delight, the end bringeth destruction.

*Ibid.*, 170:

A sweet beginning (is rewarded) with a sour end.

DRAXE, 394, 1309 (*s.v.* Of carnal love): Love sweet in the beginning, but sour in the ending. — KELLY, 297, 98: Sweet in the on-taking, but sour in the off-putting ("Spoken of debt for the most part, but apply'd to sin, sensual pleasure, and the like"). — Same, HENDERSON, 137.

*Venus and Adonis*, 1138: It [love] shall be waited on with jealousy, Find sweet beginning, but unsavoury end.

**735** ***You'll never be mad (married), you are of so many minds***

EUPHUES, 410:

"Love," quoth Euphues, "will never make thee mad, for it cometh by fits, not like a quotidian, but a tertian."

RAY, 114: You'll never be mad, you are of so many minds. — Same, FULLER, 220; SWIFT, *Pol. Conv.*, IX. 403; HAZLITT, 561. — FERGUSON, 265: Ye're o' sae mony minds, ye'll ne'er be marry'd. — Same, KELLY, 374, 119 ("A reflection upon fickle and unconstant people"); HENDERSON, 146.

**736** ***The silly mouse will by no manner of means be tamed***

EUPHUES, 19:

The silly mouse will by no manner of means be tamed.

ERASMUS, *Similia*, I. 614 F: *Arrodunt hominis cibum mures, vivunt sub eodem tecto, nec tamen assuescunt homini.*

**737** ***Worldly pleasure endeth in pain***

Cf. No *pleasure* without pain; Every *dram* of delight has a pound of spite

Petite Pallace, II. 44 (*Max. Yr. MS.*, 94):
when hope and hap, when health and wealth, are highest, then woe and wrack, disease and death, are nighest.

*Ibid.*, II. 91 (*Max. Yr. MS.*, 134):
neither is happiness had long without heaviness.

Maxwell Younger Manuscript, 170:
All erdlie plesure finisseth w$^{t}$ wo.

Chaucer, *Canterbury Tales*, B 421-424 (Skeat, 80, 193): Wo occupyeth the fyn of our gladnesse. — *Idem*, *Canterbury Tales*, B 4395: For ever the latter ende of joye is wo. — Haeckel, *Das Sprichwort bei Chaucer*, 7, 22 a (*Knight's Tale*, 1983): Joye after woo, and woo after gladnesse. — Kissel, *Das Sprichwort bei Lyndesay*, 2: Off wardlie Joy it wes weill kend, That sorrow bene the fatall end. — Draxe, 402, 1649 (*s.v.* Plainness): Worldly pleasure endeth in pain. — Henderson, 55 (*s.v.* Sorrow): All earthly pleasures perish in sorrow. — Henderson, 33, and Lean, IV. 183, repeat *Maxwell Younger Manuscript*, 94.

**738** ***The rising of one man is the falling of another***

Petite Pallace, II. 22 (*Max. Yr. MS.*, 78, 79):
Can one be exalted without another's wrack? Can I be preferred to pleasure without some other's pain?

Erasmus, *Adagia*, II. 1055 C: *Bona nemini hora est, quin alicui sit mala.* — Same, Publilius Syrus, 34. — Publilius Syrus 76: *Lucrum sine damno alterius fieri non potest.* — Draxe, 366, 68 (*s.v.* Ambition): The rising of one man is the falling of another.

**739** ***There is nothing so secret but it is detected at last***

Petite Pallace, I. 64 (*Max. Yr. MS.*, 16):
See the just judgment of God, who will suffer no evil done secretly, but it shall be manifested openly.

Walz, *Das Sprichwort bei Gower*, 9-10, 22-30. — Düringsfeld, II. 424: *Es kommt alles an den Tag.*

**740** ***The second fall in sickness is ever most dangerous***

EUPHUES, 298:

I see now that as the resiluation [recidivation] of an ague is desperate, and the second opening of a vein deadly, so the renewing of love is . . . worse than death.

PETITE PALLACE, II. 78 (*Max. Yr. MS.*, 119):

second falling into sickness is ever most dangerous.

JOUBERT, *Erreurs Populaires*, II. 170 (Lean, III. 433): *La recheute est plus dangereuse que la première maladie.* — DRAXE, 418, 2344 (*s.v.* Wariness): Beware of an after-clap. — BOHN, 497: The approaches of love must be resisted at the first assault, lest they undermine at the second ("Pythagoras").

**741** ***An old sore is not soon cured***

Cf. A green *wound* is soon healed

PETITE PALLACE, I. 175 (*Max. Yr. MS.*, 58):

salves seldom help an over-long suffered sore.

DRAXE, 399, 1549 (*s.v.* Old age): An old sore is not soon cured. — BOHN, 467: Old sores are hardly cured. — Same, HAZLITT, 345. — LEAN, IV. 91, gives the example from *Maxwell Younger Manuscript.*

**742** ***Sorrow is soon enough when it comes***

PETITE PALLACE, II. 70 (*Max. Yr. MS.*, 114):

every evil bringeth grief enough with it when it cometh.

*Ibid.*, II. 81–82 (*Max. Yr. MS.*, 123):

they that cast not off cares before they come, cannot cast them off when they do come.

DRAXE, 408, 1914 (*s.v.* Scrupulosity): A man must not trouble himself with that which is to come. — RAMSAY, 368: Sorrow is soon eneugh when it comes. — Same, HENDERSON, 55.

**743** ***Old sparrows are ill to tame***

EUPHUES, 14 (*Max. Yr. MS.*, 190):

the sparrow is taught to come when he is young.

FERGUSON, 227: Auld sparrows are ill to tame. — Same, RAMSAY, 348; HENDERSON, 30 (*s.v.* Habit).

**744** ***To him that has lost his taste, sweet is sour***

Cf. Too much *honey* cloys the stomach

EUPHUES, 23:

to the stomach quatted with dainties all delicates seem queasy.

*Ibid.*, 313:

it is no less labour to please thy mind than a sick man's mouth, who can relish nothing by the taste, not that the fault is in the meat but in his malady.

PETITE PALLACE, I. 172 (*Max. Yr. MS.*, 57):

the sight of meat is very loathsome to him whose stomach is ill, or hath already eaten his fill.

ERASMUS, *Similia*, I, 624 F: *Sicuti qui morbo laborant regio, iis mel caeteris dulcissimum, amarum est: Sic sapientiae praecepta piis jucunda, tristia sunt iis qui pravis affectibus corrupti sunt.* — DRAXE, 372, 320 (*s.v.* Conscience): To him that hath lost his taste, sweet is sour. — Same, FULLER, 190. — *Polyglot* (Span.), 196: To a depraved taste sweet is bitter. — DÜRINGSFELD, II. 280: *Verdorbenem Geschmack ist keine Speise gut.*

**745** ***He that swims in sin will sink in sorrow***

EUPHUES, 170:

They that covet to swim in vice shall sink in vanity to their own perils.

HENDERSON, 78: He that swims in sin will sink in sorrow.

**746** ***Tailors and writers must mind the fashion***

EUPHUES, 8:

In my mind printers and tailors are bound chiefly to pray for gentlemen: the one hath so many fantasies to print, the other such divers fashions to make . . . a fashion is but a day's wearing and a book but an hour's reading.

FULLER, 157: Tailors and writers must mind the fashion. — Same, BOHN, 493; HAZLITT, 398.

**747** ***All women may be won***

EUPHUES, 48:

There is no woman, Euphues, but she will yield in time.

SAPHO AND PHAO, II. iv. 62:

Imagine with thyself all (women) are to be won.

OVID, *Ars Amatoria*, I. 269: *Prima tuae menti veniat fiducia: cunctas Posse capi.* — GREENE, VII. 68, 5: A woman and therefore to be won. — PARROTT, in a note in *Chapman's Comedies*, 740, adds other examples from Greene. — CHAPMAN, *May-Day*, I. i. 151: she's a woman, is she not? . . . then let me alone with her. — JONSON, *Silent Woman*, IV. i. 65: A man should not doubt to overcome any woman.

*Titus Andronicus*, II. i. 82: She is a woman, therefore may be woo'd; She is a woman, therefore may be won. — *Henry the Fifth*, V. iii. 78: She's beautiful and therefore to be woo'd; She is a woman therefore to be won.

**748** ***Every wood has its worm***

Cf. The *caterpillar* (worm) eats the best fruits (trees)

EUPHUES, 58:

the worm entereth almost into every wood.

*Ibid.*, 109:

the oak will soon be eaten with the worm.

PETITE PALLACE, II. 55 (*Max. Yr. MS.*, 98):

no wood so sound but worms will putrify it.

GOSSON, *Schoole of Abuse*, 46: The wood is eaten by the worm that breeds within it. — GREENE, II. 128, 12: I see the strongest oak hath his sap and his worms. — FLORIO, *Second Fruites*, 197: worms eat the fruitfullest trees. — *Belvedére*, 143: tenderest wood is most annoyed of worms. — DÜRINGSFELD, I. 843: Every wood has its worm.

**749** ***It is not good for man to be alone***

Cf. Marriage is honorable

PETITE PALLACE, I. 87–88:

doth not God say 'it is not good for man to live alone,' and therefore made Eve for an helper and comforter.

GENESIS ii. 18: It is not good man should be alone. — DRAXE, 410, 2017 (*s.v.* Solitariness): It is not good for man to be alone.

**750** ***Marriage is honorable***

Euphues, 71:

frame thyself to that honourable estate of matrimony which was sanctified in paradise.

Petite Pallace, I. 11 (*Max. Yr. MS.*, 2):

amongst all the bonds of benevolence and good-will there is none more honourable, ancient, or honest than marriage.

*Ibid.*, I. 88:

saying, 'marriage and the bed undefiled are honourable.'

Hebrews xiii. 4: Marriage and the bed undefiled are honourable. — Kissel, *Das Sprichwort bei Lyndesay*, 29, 127: *Coniugium vitae multo sanctissimus ordo est.* — Breton, 8: Marriage is honourable. — Ray, 43: Marriage is honourable, but housekeeping is a shrew. — Same, Swift, *Pol. Conv.*, IX. 415. — Düringsfeld, I. 317: *Ehestand ist der heiligste Orden.*

*Much Ado about Nothing*, III. iv. 27: Is not marriage honourable in a beggar? — *Ibid.*, V. iv. 29: this day to be conjoined In the state of honourable matrimony.

**751** ***Air is death to the diseased or wounded man***

Petite Pallace, I. 148 (*Max. Yr. MS.*, 42):

a green wound by taking the air spreadeth further abroad and is the hardlier healed.

*Ibid.*, II. 52:

The air whereby we live, is death to the diseased or wounded man.

Jonson, *Every Man in His Humour*, II. iii. 48: it is this new disease . . . for love's sake, sweet heart, come in, out of the air . . . the air will do you harm. — Jonson, *Bartholomew Fair*, II. i: get some help to carry her leg out of the air.

*The Second Part of Henry the Sixth*, II. vi. 21: The air hath got into my deadly wounds. — *Hamlet*, II. ii. 209: Will you walk out of the air, my lord? — *Othello*, V. i. 104: O, bear him out o' the air. — *The Winter's Tale*, III. ii. 105: lastly hurried Here to this place, i'the open air, before I have got strength of limit.

**752** ***The greater weight the palm-tree bears, the straighter it grows***

EUPHUES, 19:

It is proper for the palm-tree to mount; the heavier you load it, the higher it sprouteth.

*Ibid.*, 281:

the more it [love] is loaden the better it beareth.

*Ibid.*, 442:

But God . . . grant . . . that Queen Elizabeth may be triumphant in victories like the palm-tree.

ENTERTAINMENT AT COWDRAY, Bond ed., I. 426, 35–36:

Or as the Palm that higher rears his head When men great burthens on the branches throw.

POEMS, Bond ed., III. 448, 15:

But in Palm when I mark how he doth rise under a burden.

ERASMUS, *Similia*, I. 617 C: *Ut palmae arboris ramus, imposito onere non deflectitur in terram caeterarum more, sed renititur, et ultro adversus sarcinae pondus erigit sese.* — GREENE, *Carde of Fancy*, 182: the Palm-tree the greater weight it beareth, the straighter it groweth. — BEAUMONT AND FLETCHER, *The False One*, V. iv. 35: Nay, grant they had slaved my body, my free mind, Like to the palm-tree walling fruitful Nile, Shall grow up straighter, and enlarge itself, 'Spite of the envious weight that loads it with. — CHAPMAN, *Revenge for Honour*, II. ii. 27: Then the thraldom Will be as prosperous as the pleasing bondage Of Palms that flourish most when bow'd down fastest. — MASSINGER, *Believe As You List*, I. i (p. 390): But complaints Are weak and womanish: I will, like a palm tree, Grow under my huge weight.

**753** ***Evils that one is accustomed to do not offend***

PETITE PALLACE, I. 7:

Sins oft assayed, are thought to be no sin.

*Ibid.*, I. 166:

But use of evil maketh us think it no abuse, sins oft assayed are thought to be no sin.

*Sentences for Children* (*Sententiae Pueriles*), 10, 29: *Assueta mala non offendunt.* — Dekker, *Honest Whore*, Part II, II. i. 46: Custom in sin, gives sin a lovely dye.

*Pericles*, Act I, Prologue, 29–30: But custom what they did begin Was with long use account'd no sin.

**754** ***To sell one's wine and drink water*** (*lees*)

Euphues, 392:

much like to Chius, who, selling the best wine to others, drank himself of the lees . . . or selling wine to other I drink vinegar myself.

Plutarch, *De Tranquillitate Animi*, 8 (*Moralia*, 469 C). — Erasmus, *Similia*, I. 590 D: *Ut Chius ille vina optima emebat aliis, ipse vappam potabat.* — Gosson, *Schoole of Abuse*, 18: you may well think that I sell my corn and eat chaff, barter my wine and drink water.

**755** ***The young vines give the most wine, but the old the best***

Euphues, 281:

It falleth out in love as it doth in vines: for the young vines bring the most wine but the old the best.

*Ibid.*, 442:

(God grant that the Queen may be) fruitful in her age like the vine.

Erasmus, *Similia*, I. 619 F: *Novella vitis copiosius gignit vinum, sed vetustior melius; Ita plura loquuntur juvenes, sed utilior senes.* — The passage from *Euphues*, 281, is repeated in *Wit's Commonwealth* (*First Part*), 1674 ed., 20, *s.v.* Love.

**756** ***Love hath no respect of kindred*** (*friend*)

Cf. When *love* puts in friendship is gone

Euphues, 409:

Aye, but love regardeth no birth . . . . Aye, but love knoweth no kindred.

Endimion, III. iv. 110:

Love knoweth neither friendship nor kindred.

Petite Pallace, I. 188 (*Max. Yr. MS.*, 62):

Alas! a wife is to be preferred before father and friend! . . . Alas, love hath no respect of persons!

Lodge, *Rosalynde*, 25: Desire hath no respect of persons.

**757** ***The Grecian ladies counted their age from their marriage, not their birth***

Euphues, 71:

Thou knowest . . . that the woman that maketh herself barren by not marrying is accounted among the Grecian ladies worse than a carrion, as Homer reporteth.

Petite Pallace, I. 81:

"God forbid, Madam," saith he, "you should continue your time in any such trifling trade of life, which indeed is to be counted no life at all; as the Grecian ladies most truly testify, who (as Homer reporteth) count their age from the time of their marriage, not from the day of their birth; and if they be demanded how old they be, they begin to reckon from their marriage and so answer accordingly. For then only (say they) we begin to live, when we have a house to govern, and may command over our children and servants."

Bond, I. 343, in a note on *Euphues*, I. 230, 13, says that "this must be derived from *The Diall* — 'Certain Letters,' chap. vi — for which I know of no Homeric authority: 'Homer saith, it was the custom of ladies of Greece to count the years of their life, not from the time of their birth, but from the time of their marriage . . . . Affirming after they had a house to govern and to command that day she beginneth to live.'" — Pettie seems to have gone to *The Diall* in this instance ahead of Lyly, who may here be borrowing from Pettie. I have not been able to find in the 1619 edition of *The Diall* the passage referred to by Bond as in *Certain Letters*, Chapter VI. — Bohn, 507: The Grecian ladies counted their age from their marriage, not their birth ("Homer").

# APPENDICES

## APPENDIX A

### "SUM RESOWNES AND PROWERBES" IN THE *MAXWELL YOUNGER MANUSCRIPT* (1586)

HENDERSON in his reprint of the proverbial collection in the *Maxwell Younger Manuscript* has numbered the proverbs from one to two hundred and thirty-two in the order in which they occur. The citations from the *Manuscript*, here numbered from one to one hundred and sixty-nine, are from *Petite Pallace*. Following these are eleven citations, numbered from one hundred and seventy to one hundred and eighty, that I have been unable to trace. The remaining fifty-two citations at the end of the *Manuscript*, here numbered from one hundred and eighty-one to two hundred and thirty-two, are taken from the first forty pages of *Euphues*. For further information concerning the *Maxwell Younger Manuscript*, see the introductory chapter of this volume (pp. 4–6).

The numbers following the proverbs from the *Maxwell Younger Manuscript*, as printed below in the left-hand column, refer to the sections in this book in which the proverbs are treated. The absence of a number indicates that there is no such corresponding section. Opposite the citations from the *Maxwell Younger Manuscript* are printed the corresponding passages from *Petite Pallace* (pp. 358–376) and from *Euphues* (pp. 378–382).

The references accompanying quotations from *Petite Pallace* are to the edition by I. Gollancz. An asterisk occurring after a reference number to *Petite Pallace* or *Euphues* indicates that the numbered order of the *Maxwell Younger Manuscript* departs from the regular, paginal order of its source, as is seen by a comparison with the reference number to the *Petite Pallace* or *Euphues* passage immediately preceding, or immediately following the passage marked with an asterisk. There are only six such departures from the paginal order of the source.

| MAXWELL YOUNGER MS. | PETITE PALLACE |
|---|---|
| **1.** That quhilk the eye seeth the heart greineth, 203. | II. 41: * and as the common saying is, (1) *that which the eye seeth, the heart grieveth.* |

| MAXWELL YOUNGER MS. | PETITE PALLACE |
|---|---|
| 2. Amangest all the baundes of benewolence and guid will thair is none more honorable, ancient, or honest, then mariage, 750. | I. 11: As (2) *amongst all the bonds of benevolence and good-will there is none more honourable, ancient, or honest than marriage,* so in my fancy there is none that doth more firmly fasten, and inseparably unite us together than the same estate doth, |
| 3. He quhilk wald reape sould sowe, 511.<br>4. He quhilk walde gather frwite sould plant treis.[1]<br>5. He that wald reache the sweite rose sould now and then be scratched w$^{t}$ scharpe breres, 524. | I. 15: Is it not meet that (3) *he which would reap should sow,* (4) *he that would gather fruit should plant trees,* (5) *he that would reach the sweet rose should now and then be scratched with the sharp briars?* |
| 6. The finest meates that be, [eaten] by one in extremetie of sickness, resolue not to be pure blood to strenthen the body, but to watrish humors to feide the fewer and disease. | I. 17: For as (6) *the finest meats that be, eaten by one in extremity of sickness, resolve not to pure blood to strengthen the body, but to waterish humors to feed the fever and disease,* so though her face and looks were fine and sweet, and brought delight to all the beholders else, yet to him they brought only torment and trouble of mind; and notwithstanding he perceived her beauty to breed his bane, and her looks to procure the loss of his liberty, and that as (7) *the cocatrice by sight only slayeth,* so she by courteous countenance only killed and wounded his heart, yet he could not refrain his eyes from beholding her, but according to the nature of (8) *the sickly patient, which chiefly desireth that which chiefly is forbid-* |
| 7. The Cocatrice by sycht only slaeth.[2] | |
| 8. The sickly patient chiefly desyreth that q$^{lk}$ chieflie is forbidden him. | |

[1] Compare Bohn, 396 (Hazlitt, 217): He that would have fruit, must climb the tree.

[2] Compare *Richard the Third,* IV. i. 55; *Romeo and Juliet,* III. ii. 47; *Twelfth Night,* III. iv. 215.

MAXWELL YOUNGER MS.

9. The scho wolfe choseth alway that wolfe for hir make who is made maist leane and foull by folowing hir, 697.

10. In all degrees of frindeschipe equalitie is chieflie considderit, 278.

11. The hauchtie halk will nocht pray on carioun, 733.

12. Of ewilles the leist is to be chosen, 195.

13. Honowr is the rewairde of wertew, 345.

14. Thair is no smoke bot quhair thair is sum fyre, 567.

PETITE PALLACE

*den him*, he so incessantly threw his amorous glances towards her, that his eyes were altogether bleared with her beauty;

I. 19: and for proof of nature's laws, it may please you to consider the quality of (9) *the she-wolf who always chooseth that wolf for her make who is made most lean and foul by following her;*

I. 25: yet seeing (10) *in all degrees of friendship equality is chiefly considered*, I trust you will clear me of crime that way: neither would I you should think my flight so free to stoop at every state, for as (11) *the haughty hawk will not prey on carrion*, so neither will courtly silks practise country flutes.

I. 33: and seeing (12) *of evils the least is to be chosen*, I think it better than to hazard life, living, or good name, to lose that which shall be no great loss to my husband or myself;

I. 36: virtue and honesty the more it is spited the more it sprouteth and springeth; for (13) *honour ever is the reward of virtue*, and doth accompany it as duly as the shadow doth the body.

I. 37: For men have this common opinion amongst them, that as (14) *there is no smoke but where there is some fire*, so seldom is there any fervent love but where there hath been some kindness shewed to kindle one's desire.

| MAXWELL YOUNGER MS. | PETITE PALLACE |
|---|---|
| | I. 45: Go now, and instead of thy marriage-bed get thee a grave, for thy marriage is turned to murder, a punishment most just for thy outrageous lust and cruel tyranny, for (15) *vengeance asketh vengeance, and blood blood, and they that sow slaughter shall be sure to reap ruin and destruction.* |
| 15. Wengence asketh wengence, and bloode bloode, and he that soweth slawchter salbe 'swir to reape rwine and destructioune, 45. | |
| 16. The just judgment of God will suffer no euil doine secretlie, but it salbe manifested openly, 739. | I. 64: See (16) *the just judgment of God, who will suffer no evil done secretly, but it shall be manifested openly,* as in times past he made the infant Daniel an instrument to detect the conspiracy of the two Judas judges, |
| 17. Sic as the cawse of ewery thing is, sic wilbe the effect, 28. | I. 73: "Madam," saith Germanicus, "I have often heard it disputed in schools that (17) *such as the cause of everything is, such will be the effect;* and seeing the cause of this chance was good, I doubt not but the effect will follow accordingly;" |
| 18. It is ane assured signe of ane free and friendlie mynde to gewe goode counsayll, 291. | I. 74: "Madam," saith he, (18) "*it is an assured sign of a free and friendly mind to give good counsel,* but it is hard for one in bondage and out of his own possession to follow it." |
| 19. Ewery commoditie hath a discommoditie annexed wnto it, 107. | I. 76: But, alas! how true do I try that saying, that (19) *every commodity hath a discommodity annexed unto it!* |
| 20. Fortoune ewer fawoureth the waliant, 262. | I. 79: This saying also is no less tried than true, that (20) *fortune ever favoureth the valiant,* and things the more hard the more haughty, high, and heavenly: |

| MAXWELL YOUNGER MS. | PETITE PALLACE |
|---|---|
| 21. Delay bredeth danger, 145. | I. 79–80: but at length perceiving that (21) *delay bred danger*, for that she had many other suitors, and feeling by experience, that as (22) *fire the more it is kept down, the more it flameth up*, so love the more he sought to suppress him, the more fiery forces he expressed within him, he began . . . |
| 22. Fyre the more it is keipt doune the mair it flameth wpp, 233. | |
| 23. In grettest charge ar grettest cares, 346. | I. 101: Besides, you see boisterous winds do most of all shake the highest towers; the higher the place is, the sooner and sorer is the fall; the tree is ever the weakest towards the top; (23) *in greatest charge are greatest cares;* in largest seas are sorest tempests; (24) *envy always shooteth at high marks*, and (25) *a kingdom is more easily gotten than kept.* |
| 24. Enwy schoteth always at hych markes, 191. | |
| 25. A kyngdome is more eselie gotten than keipit, 281. | |
| 26. Honours change maners, 347. | I. 103: it altereth the nature of the person which taketh that name [of prince] upon him, for (26) *honours change manners*, . . . |
| 27. Freschest flouris soinest faides, 99. | I. 104: and yet the better I know your nature to be, the more cause have I to fear the alteration thereof. For (27) *freshest colours soonest fade*, and (28) *ripest fruit are rifest rotten!* |
| 28. Rypest frwite ar ryfest rotten, 519. | |
| 29. The desyre of ane kingdome careth nether for kith nor kin, frende nor foe, God nor the Dewell, 193. | I. 107: But too true it is, (29) *desire of a kingdom careth neither for kith nor kin, friend nor foe, God nor the devil*, as by this traitorous tyrant may be plainly proved, . . . |
| 30. In the fairest Rose is soinest fund a canker, 70. | I. 116: for as (30) *in the fairest rose is soonest found a canker*, so in |

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| | fairest speech is falsehood and feigning rifest. |
| 31. The northeist wind first gathereth up the cloudes and then by puffes putteth thame abrode againe, 167. | I. 119: And as (31) *the north-east wind first gathereth up the clouds, and then by puffs putteth them abroad again,* so she first by lovely looks allured to bring him in, and then with frowning face lowered to drive him away, the only end being to sport herself in his pain. . . . |
| | I. 122: For neither can cruelty be cloaked under virtue, neither the treason of untruth covered under beauty, for (32) *the disposition of the mind followeth the constitution of the body,* so that it was . . . |
| 32. The disposition of the mynd followeth the constitutioun of the body, 156. | |
| | I. 122–123: Herein truly thou mayst be fitly resembled to the cat, which playeth with the mouse, whom straight she meaneth to slay: or to (33) *the panther, who with his gay colours and sweet smell, allureth other beasts unto him, and being within his reach, he ravenously devoureth them.* |
| 33. The panther w$^{t}$ his gay colours and sweit smell allureth wther beistis wnto him, and being w$^{t}$in his reache he rauenouslie dewoireth thame, 472. | |
| | I. 123: Neither doth love learn of force the knots to knit, she serves but those which feel sweet fancies fit: for as (34) *streams can not be made to run against their course,* so unwilling love with tears nor truth cannot be won. |
| 34. Streames can not be made to rin against thair cowrse. | |
| | I. 124: But as (35) *the biting of a mad dog rageth and rankleth until it have brought the body bitten to bane,* so the poison of love is so spread into every part of me that it will undoubtedly bring me to death and destruction. |
| 35. The byting of a madde doge rageth and rankleth wntill it haif brocht the body bytten to bane. | |

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| 36. The presoner is not to be pitied quha being ane jwdge joyed in seweritie and crueltie. | I. 132: Neither (saith he) doth (37) *that hold or castle merit mercy, which yields rather for want of fresh supply, than at the suit of the besieger.* Neither is (36) *the prisoner to be pitied, who being judge, joyed only in severity and cruelty.* Neither is (38) *that client's cause to be considered, who being a councillor, dealt in the cases of other without conscience.* |
| 37. That castell doith not merite mercie q[lk] zeeldes rather for wainte of fresche supplie than at the swite of the besieger.[3] | |
| 38. That clientis caus is not to be considderet quho being a counsayllour dealt in the cases of other w[t]out conscience. | |
| 39. It is more glorie to wse the wictorie moderatlie than to get it mychtelie.[4] | I. 133–134: Another thing also the death of Eriphile may drive into your minds, that you rage not like tyrants over those whom your beauty hath made your bondslaves; for you must know that (39) *it is more glory to use the victory moderately, than to get it mightily;* and far (40) *more holds have been won by clemency, than by cruelty.* |
| 40. Maa strenthes haif beine wone be clemencie than be crueltie.[5] | |
| 41. Two wittis are better than one, 332. | I. 147: praying him very earnestly to unfold the secrets of his thoughts unto him, saying, (41) "*Two wits are better than one,* and that which you, . . ." |
| 42. Ane greine wound be taking the ayre spreadeth farder abroade and is the hardlier to be healed, 751. | I. 148: And as (42) *a green wound by taking the air spreadeth further abroad and is the hardlier healed,* so I think my torment |

[3] Cf. *Petite Pallace*, II. 17; and *Euphues*, 367: thou seemest so earnest to crave atonement (*because*) *thou art compelled by necessity*, and then it is not worth thanks.

[4] Henderson, 32 (*s.v.* Honour): There's mair glory in using a victory moderately, than in gaining it mightilie. (In this and in other cases recorded in the notes, Henderson [followed in a few instances by Hislop] has the proverb probably from the *Maxwell Younger Manuscript.*)

[5] Henderson, 68: As many castles hae been ta'en by clemency as cruelty.

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| | and grief being once discovered, would not be so easily cured. "If," saith his friend, "the original of your evil proceed of love, as in my fancy it doth, then undoubtedly the more it is uncovered the sooner is it cured; |
| 43. Coles of fyre couered close w$^{t}$ ashes keipe thair heate lang tyme, 730. | for as (43) *coals of fire covered close with ashes keep their heat long time*, but lying open soon wax cold and black, so the fiery flames of love raked up in silence, burn furiously within a man, but being by discourse disclosed, they soon convert from flame to fume and smoke." |
| 44. Thair is no hauke soareth so highe bot scho will stoupe to some pray, 330 | I. 151: There is (44) *no hawk soareth so high, but she will stoop to some prey*, neither any so rammish and wild, but in time she may be reclaimed and made to the lure. |
| 45. The laurel or Bay tree ceaseth not to be greine bayth summer and winter, 379. | I. 156: And as (45) *the laurel or bay-tree ceaseth not to be green, notwithstanding the parching summer, and pinching winter*, so will I never cease to be fresh in friendship, and . . . |
| 46. Thair is no thing so impossible q$^{lk}$ frantike furie will not enterprise, nothing so schamefull q$^{lk}$ unbrydeled desyre will no$^{t}$ wndertak, no thing so fals q$^{lk}$ fleschlie filthenes will not forge. | I. 157–158: And as (46) *nothing is so impossible which frantic fury will not enterprise, nothing so shameful which unbridled desire will not undertake, nothing so false which fleshly filthiness will not forge*, so to bring his purpose to pass he coined this device: |
| | I. 164: I perceive, dear father, it is not without great cause that the philosophers were of this opinion, that (47) *the greatest felicity is never to be born, and the second soon to die.* |
| 47. The greatest felicitie is newer to be borne, and the secounde soine to die, 222. | |

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| | I. 166: such ravening wolves in sheep's clothing are readiest to devour such sweet sheep, such |
| 48. Olde doggis ewer byte soirest, 158. | (48) *old dogs ever bite sorest,* such gravity for the most part containeth most incontinency. |
| 49. Perfect lowe can newer be w$^{t}$out equalitie, 278. | I. 166–167: For (49) *perfect love can never be without equality;* there can be no good agreement of affections, where there is such difference of years. |
| 50. Quhen the sone schyneth the clouddis wanish away. | I. 140: * and as (50) *when the sun shineth the clouds vanish away,* so when her beauty blazed in place, the clouds of care were clear consumed. |
| 51. Ewery dram of dely$^{t}$ hath a pound of spite, and ewery inche of joy hath an ell of annoy annexed wnto it, 166. | I. 141: * Then too true do I find that (51) *every dram of delight hath a pound of spite, and every inch of joy, an ell of annoy annexed unto it!* |
| 52. The fyne golde must be purified in the flammyng fire, 630. | I. 142: * No! I ought not to count my trouble a torment, but (52) *the fine gold must be purified in the flaming fire,* and (53) *white silver is wrought in black pitch;* (54) *glory must be gotten through depth of danger,* and (55) *pleasure must be purchased with the price of pain.* |
| 53. The quhyte siluer is wrocht in blak pitch.[6] | |
| 54. Glory must be gotten threw deip of danger, 139. | |
| 55. Plesour must be pwrchased w$^{t}$ the pryce of paine, 493. | |
| 56. Nothing bredeth baine to the body sooner than trowbble of mynde. | I. 171–172: And as (56) *nothing breedeth bane to the body sooner than trouble of mind,* so she persevered so long in such pensive passions, and careful cogitations, that her body was brought so low |

[6] Henderson, 95: White siller's wrought in black pitch. — Same, Hislop, 322.

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| | for lack of the use of sleep and meat, that she was fain to keep her bed. |
| 57. The sy$^{t}$ of meite is werry lothsome to him whose stomocke is ill, or hath alreddie eatten his fill, 744. | I. 172–173: and as (57) *the sight of meat is very loathsome to him whose stomach is ill, or hath already eaten his fill*, so that little sight which he had of Alcest fed his fancy so full, that to see, or so much as think, of any other woman was most grievous unto him. |
| 58. Sawes seldome help ane ower lang suffered soire, 741. | I. 175: But neither the sourness of the one, neither the sweetness of the other, could prevail, for (58) *salves seldom help an overlong suffered sore;* |
| 59. Poysoun pearseth ewery waine, 497. | I. 176: as (59) *poison pierceth every vein*, so love, if it be not in time looked to, will bring both body and mind to utter confusion. |
| 60. The spider feleth gif her webe be prickte bot w$^{t}$ the poynte of a pinne. | I. 186: And as (60) *the spider feeleth if her web be pricked but with the point of a pin*, so if our child be touched but with the least trouble that is, we feel the force of it to pierce us to the heart. |
| 61. The storke feidis his damme q$^{n}$ scho is awlde, 590. | I. 188: Why hath (61) *she* (*nature*) *endued the stork with this property to feed his dam, when she is old*, and men with such malice to wish their parents' death when they are aged? |
| 62. Lowe hathe no respect of persounes, 756. | I. 188: But had he none to fix his fancy on but the daughter of my most furious foe? Alas, (62) *love hath no respect of persons!* |
| 63. Scharpe sauce gifis ane guide taist to sweit meate, 438. | I. 190–191: And, verily, as (63) *sharp sauce gives a good taste to* |

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64. Trowble and adwersatie makes quietness and prosperitie fare more plesante, 729.

65. He knoweth not the plesour of plentie quho hathe not feelt the paine of penurie.[7]

66. He takes no delyt in meit quha is neuir hungrie.[8]

67. He careth not for eiss quha was neuir trubled w$^{t}$ diseis, 729.

68. Thair is no sune schyneth so bry$^{t}$ bot clouddes may ouercast it.[9]

69. Thair is no ground so guid bot that it bringeth furth weedes as weill as flowers.

70. Thair is no state so plentefull in plesure bot that it is mixed w$^{t}$ paine, 493.

71. Nothing can be wneasie or harde wnto a willing heart, 354.

72. The finest mettals soinest breake, 283.

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*sweet meat,* so (64) *trouble and adversity makes quiet and prosperity far more pleasant.* For (65) *he knoweth not the pleasure of plenty who hath not felt the pain of penury;* (66) *he takes no delight in meat who is never hungry;* (67) *he careth not for ease, who was never troubled with any disease.* But notwithstanding the happy life of this prince, albeit he had as many kingdoms as he coveted, albeit he had such a wife as he wished for, yea, and enjoyed all things which either God could give him, fortune further him to, or nature bestow upon him: yet to shew that (68) *there is no sun shineth so bright, but that clouds may overcast it;* (69) *no ground so good, but that it bringeth forth weeds as well as flowers;* no king so surely guarded, but that the gamesome goddess fortune will at least check him, if not move him; (70) *no state so plentiful in pleasure, but that it is mixed with pain;* he had some weeds of woe which began to grow up amongst his flowers of felicity, and some chips of sorry chance did alight in the heap of his happiness.

I. 195: And for the uneasiness of death, (71) *nothing can be uneasy or hard unto a willing heart.*

II. 2–3: as the freshest colours soonest fade the hue, and as (72) *the finest metals soonest break,* so

[7] Henderson, 45 (*s.v.* Plenty): He kensna the pleasures of plenty, wha ne'er felt the pains o' penury. — Same, Hislop, 122.

[8] Henderson, 34 (*s.v.* Hunger): He ne'er taks pleasure in his meat wha ne'er was hungry.

[9] Henderson, 91: There's nae sun so bright, but clouds will overcast it.

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| | the more noble blood he came of, and the finer wit he was endued withal, the sooner was he made thrall and subject to love. |
| 73. Wnder most greene grasse ly most greate snakes, 570. | II. 3: being ignorant that (73) *under most green grass lie most great snakes*, and under enticing baits entangling hooks, he bit so greedily at the bait of her beauty, . . . |
| | II. 9: Could I valiantly withstand the assaults of a flourishing young man, and shall I cowardly yield to a fading old man without any assaults? O (74) *love without law!* O (75) *rage without reason!* O (76) *will without wit!* |
| 74. Lowe is w$^{t}$out law, 411. | |
| 75. Rage is without reason.[10] | |
| 76. Will is without wit. | |
| 77. Those that faine to be waliant brag most gloriouslie, 620. | II. 15: as (77) *those that feign to be valiant, brag most gloriously:* and as she counterfeiting continency, sheweth herself altogether curious and hypocritical. |
| 78. Ane cannot be exalted without anothers wrake, 738. | II. 22: (78) *Can one be exalted without another's wrack?* (79) *Can I be preferred to pleasure without some other's pain?* |
| 79. Ane cannot be preferrit to pleso$^{r}$ w$^{t}$out sum others paine, 738. | |
| 80. Greiwous woundes must hawe smarting plasters, 574. | II. 22–23: Why, alas! (80) *grievous wounds must have smarting plasters*, and (81) *those medicines ever soonest heal us which most grieve us.* |
| 81. Those medicines ewer soinest heale ws q$^{lk}$ most griefe ws, 574. | |
| 82. Thai q$^{lk}$ deell rigorouslie w$^{t}$ wthers it salbe rudly delt w$^{t}$ thame, 436. | II. 24: For it is a plain case, and therefore look to it, that (82) *they which deal vigourously with other, shall be rudely dealt withal themselves.* |

[10] Henderson, 2: Rage is without reason.

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| | II. 26: as every living creature desireth that which is good and agreeable to its nature, because (83) *every thing is dear to itself*, . . . |
| 83. Ewery thing is deere to itselfe, 461. | |
| 84. Cholericke complexiounes ar soinest incensed to anger. | II. 27: as (84) *choleric complexions are soonest incensed to anger*, because they abound with heat, . . . |
| 85. Those that lowe most speak least, 419. | II. 29: for, as I have heard, (85) *those that love most speak least*, . . . |
| | II. 33: yea, they will make him glad of one glance of good-will given by the eye: for they know (86) *a little thing pleaseth a fool.* |
| 86. A lytle thing pleseth a foole, 394. | |
| 87. Gorged hawkes will stoupe to no lure, 330. | II. 34: For as (87) *gorged hawks will stoop to no lure*, so a woman vowed already to another man, the sickness of other suitors will not cure. . . . |
| 88. They that haif ance passed the boundes of schamefastnes may ewer after lawfullie be impudent, 548. | II. 31: * But (88) *they that have once passed the bounds of shamefastness, may ever after lawfully be impudent*, and you that have begun to scoff and gibe, think by authority you may continue in it. |
| 89. Bewtie and comlenes contenew not, 22. | II. 37–38: remember (89) *beauty and comeliness continue not*, whereas (90) *courtesy and clemency remain for ever.* |
| 90. Curtesie and clemencie remaine for ewer, 22. | |
| 91. Many thingis happen between the cupe and the lyp, 564. | II. 44: but, (91) *many things*, as the saying is, *happen between the cup and the lip*, (92) *many things chance between the board and the bed:* (93) *man purposeth and God disposeth*, and it is the fashion of fortune commonly thus to frame, that (94) *when hope and hap, when health and wealth, are high-* |
| 92. Many thingis chance betwene the boorde and the bed, 564. | |
| 93. Man purposeth and God disposeth, 424. | |
| 94. Quhen Hope and Hape quhen Health and Wealth ar high- | |

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| est, than Woe and Wracke, Diseiss and Deith ar neirest, 737. | *est, then woe and wrack, disease and death, are nighest.* |
| 95. Lyfe is sweit to ewery ane, 387. | II. 45–46: but (95) *life is sweet to every one;* full sour, God knoweth, to me without his love and life. |
| 96. Thair is no clayth so fine bot mothes will eit it, 451. | II. 55: But I see, and I sigh and sorrow to see, that there is (96) *no cloth so fine but moths will eat it;* (97) *no iron so hard but rust will fret it;* (98) *no wood so sound but worms will putrify it;* (99) *no metal so coarse but fire will purify it;* nor no maid so free but love will bring her into thraldom and bondage. |
| 97. Thair is no yrone so harde bot roust will fret it, 357. | |
| 98. Thair is no woode so sounde bot wormes will putrifie it, 748. | |
| 99. Thair is no mettall so course, bot fire will purife it. | |
| 100. Haiste maketh waiste, 327. | II. 61: But the old saying is, (100) *haste maketh waste,* and (101) *bargains made in speed are commonly repented at leisure.* For married they were, to both their inexplicable joy, which shortly after turned to both their unspeakable annoy. For (102) *the increase is small of seed too timely sown,* (103) *the whelps are ever blind that dogs in haste do get,* (104) *the fruits full soon do rot which gathered are too soon,* (105) *the malt is never sweet unless the fire be soft,* and (106) *he that leapeth before he look, may hap to leap into the brook!* |
| 101. Bargaines maid in speid ar comonelie repented at leasure, 429. | |
| 102. The increase is small of seid to timelie sowine, 540. | |
| 103. The whelps ar ewer blinde that doggis gettis in haste, 39. | |
| 104. The fruittis full soine do rot q$^{lk}$ gadderit ar to soine. | |
| 105. The malte is newer swete wnles the fire be soft, 231. | |
| 106. He that lepeth or he looke may hap to leip in the brook, 400. | |
| 107. Soone hett soone colde, 573. | II. 62: For, (107) *soon hot soon cold;* (108) *nothing violent is permanent;* (109) *the cause taken away the effect vanisheth;* and when beauty once fadeth, whereof this light love for the |
| 108. Nothing that is wiolent is permanent, 660. | |
| 109. Quhen the causs is taken away the effect wanisheth, 80. | |

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| | most part ariseth, good-will straight faileth. |
| 110. Thair is no wool so courss bot it will tak sum cullowr, 97. | II. 69: Good God, I see there is (110) *no wool so coarse but it will take some colour;* (111) *no matter so unlikely which with words may not be made probable;* nor nothing so false which dissembling men will not feign and forge. |
| 111. Thair is no matter so wnlyklie q$^{lk}$ be wordes may not be maide probable. | |
| | II. 69–70: And this I thought at the first, which made me doubt to disclose this matter unto you: for I know it commonly to be so, that (112) *travellers' words are not much trusted,* neither (113) *great matters soon believed . . .* and I would wish you to think well, till you see otherwise: for (114) *every evil bringeth grief enough with it when it cometh,* though the fear before procure none. |
| 112. Traueller's wordes ar not muche trusted, 639. | |
| 113. Greate matters ar not soone belewede. | |
| 114. Ewery ewill bringeth greife enewgh with it quhen it cometh, 742. | |
| 115. The spider out of most sweit flouris sucketh poysoun, 24. | II. 76: and as (115) *the spider out of most sweet flowers sucketh poison,* so she out of his most loving and friendly deeds towards her, picked occasions of quarrel, and conceived causes of hate. |
| 116. That q$^{lk}$ is bred in the baine will not out of the flesche, 49. | II. 76–77: if he be so wickedly bent, it is not my care can cure him, for (116) *that which is bred in the bone will not out of the flesh.* If he be disposed to deal falsely with me, it is not my wary watching which will ward him from it, for love deceived Argus with his two hundred eyes. If he should be forbidden to leave it, he will use it the more, for (117) *our nature is to run upon that which is forbidden us;* (118) *vices the more prohibited the more pro-* |
| 117. Our nature is to rin upon that q$^{lk}$ is forbidden ws, 257. | |
| 118. Wices the more prohibited the more prowoked, 257. | |

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| | *voked;* and a wild colt the harder he is reined, the hotter he is. |
| 119. The secound fall in seickness is ewer most dangerous, 740. | II. 78: And as (119) *second falling into sickness is ever most dangerous,* so now her folly was grown to such fury, . . . |
| | II. 80: as in fair painted pots poison oft is put, and in goodly sumptuous sepulchres rotten bones are rife, so (120) *fairest words are ever fullest of falsehood.* |
| 120. Fairest wordes are ewer fullest of falsheide, 650. | |
| 121. Wolues newer pray upon wolues, 700. | II. 81–82: But (121) *wolves never prey upon wolves,* his fraud was nothing inferior to their falsehood. . . . But (122) *had I wist, is ever had at the worst;* (123) *they that cast not off cares before they come, cannot cast them off when they do come!* (124) *It is too late to cast anchor when the ship is shaken to pieces against the rocks;* (125) *it booteth not to send for a physician when the sick party is already departed.* |
| 122. Had I wist is ewer had at the worst, 35. | |
| 123. They that cast not ofe cares before thai come cannot cast thame ofe quhen thai do come, 742. | |
| 124. It is too late to cast anchor quhen the schip is schaken to peeces against the Rockes.[11] | |
| 125. It booteth not to send for a phisitioun quhen the sick partie is alreddie departed. | |
| | II. 83: It is but a mean to make them fall to folly the rather, as (126) *the thoughtful care of the rich man causeth the thief the sooner to seek the spoil of him.* |
| 126. The thoᵗful care of the riche man causeth the thiefe the sooner to seik the spoyle of him.[11a] | |
| 127. The nature of a thing may not be altered, 459. | II. 85: For (127) *the nature of nothing may be altered:* (128) *that which nature hath given, cannot be taken away;* and that which is bred in the bone, will not out |
| 128. That qᵘᵏ nature hath giwen cannot be taken away, 459. | |

[11] Henderson, 82: It is ower late to cast the anchor when the ship's on the rock.

[11a] Ovid, *Amores,* III. 4. 25–26: *Quicquid servatur, cupimus magis; ipsaque furem Cura vocat: pauci, quod sinit alter, amant.*

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| | of the flesh. So that for one of mean parentage to be married with one of the princely race, I think as good a match as between lions and lambs. And as well they will agree together as dogs and cats; and as the saying is, |
| 129. The mastiwe newer loweth the grewhounde, 432. | (129) *the mastiff never loveth the greyhound.* |
| 130. The sunne the hy$^{t}$er it doith ascende in the firmament the more heate it doith extend on the erth. | II. 90: For as (130) *the sun the higher it doth ascend in the firmament, the more heat it doth extend to the earth,* so virtue and courtesy, in the more high and princely person it is placed, the more force it hath. . . . |
| 131. The sunne being at the hy$^{t}$est declyneth, 602. | II. 91: But (131) *the sun being at the highest, declineth:* and (132) *the sea being at full tide, ebbeth:* (133) *calm continueth not long without a storm,* (134) *neither is happiness had long without heaviness;* as by this couple may be seen. |
| 132. The sea being at full tyde ebbeth, 248. | |
| 133. Caulme contineueth not lang without a storme, 67. | |
| 134. Happiness is not lang without heauines, 737. | |
| 135. A plesaunt pray soone enlisteth a simple theefe, 502. | II. 93: And as (135) *a pleasant prey soon enticeth a simple thief,* so he thought her beauty such a booty, . . . |
| 136. It is wisdome to strike q$^{ll}$ the irone is hott, 594. | II. 97: therefore I think (136) *it wisdom to strike while the iron is hot,* and, if it be possible, to ease my heart of the grief which her beauty hath bred me. |
| 137. The fische bred in durtie pooles will taist of mwde.[12] | II. 99–100: But true the proverb is, that (137) *fish bred up in dirty pools will taste of mud;* one de- |

[12] Pettie introduces this with the words, "True the proverb is." Lean, IV. 122, repeats the *Maxwell Younger Manuscript* line; and Henderson, 13 (*s.v.* Dirt), has, "The fish that's bred in a dirty puddle will aye taste o' mud."

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| | scended of mean race cannot be endued with virtue fit for princely place; (138) *set a beggar on horseback and he will never alight;* |
| 138. Set a beggar on horsback and he will newer aly$^{t}$, 27. | II. 101: as the saying is, (139) *like like best of their likes,* |
| 139. Lyke, lyke best of thair lykes, 390. | II. 102: But (140) *love,* they say, *is light of belief,* and (141) *jealousy is grounded upon love.* |
| 140. Lowe is lycht of beleife, 414. | |
| 141. Jelousie is groundit wpon lowe, 412. | |
| 142. Suspition and sclaunder maketh mony to be that q$^{lk}$ thai newer meant to be, 608. | II. 105: And surely the experience is too common that (142) *suspicion and slander maketh many to be that which they never meant to be.* |
| 143. Wemen haifing lost thair chastetie ar lyk broken glasses q$^{lks}$ are good for no thing, 284. | II. 106: I am settled in this opinion, . . . that (143) *women having lost their chastity are like broken glasses which are good for nothing;* |
| 144. Quhen the sunne schyneth the ly$^{t}$ of the starres ar not seene, 605. | II. 109: And as (144) *when the sun shineth, the light of the stars is not seen,* so where learning appeareth, all other gifts are nothing to be accounted of. |
| 145. Thair is na perpetuite to be looked for in mortall estete, 84. | II. 113: But (145) *what perpetuity is to be looked for in mortal pretences?* . . . for that (146) *truth getteth hatred,* I mean such as tell not the truth, as he in no wise should not do. . . . |
| 146. Trewth getteth hatrede, 648. | |
| 147. Ane ill causs can not cum to guide effect, 28. | II. 116–117: For (147) *how is it possible that of an ill cause can come a good effect?* |
| 148. Ane ill dispositioun breedeth ane ill suspitioun, 353. | II. 119: for *mala mens, malus animus,* (148) *an evil disposition breedeth an evil suspicion!* |
| 149. Spiders convert to poysoun quhatsoewer thai twiche, 24. | II. 126: And verily as (149) *spiders convert to poison whatsoever they touch,* so women infect with folly whomsoever they deal withal. |

| MAXWELL YOUNGER MS. | PETITE PALLACE |
|---|---|
| 150. Lowe first entereth in at the eyes, 408. | II. 128–129: and as (150) *love first entereth in at the eyes*, and from thence descendeth to the heart, so he looked so long thereon, that at length he fell in love with it, . . . |
| 151. Ewery ane is ly$^{t}$lie in lowe w$^{t}$ that q$^{lk}$ is his awin, 471. | II. 130: Or whether it proceeded of this, that (151) *every one is lightly in love with that which is his own*, I know not; |
| 152. All is not gold that glistereth, 290. | II. 132: For (152) *all is not gold which glisteneth;* (153) *counterfeit coin sheweth more goodly than the good;* and (154) *it is most easy to deceive under the name of a friend.* The common saying is, the (155) *change is seldom made for the better*, . . . |
| 153. Counterfait coinzie scheweth more guidlie than the guide.[13] | |
| 154. It is most easie to desaife under the name of a frend. | |
| 155. Chaunge is seldom made for the better, 543. | |
| 156. The stoine of Scilicia the more it is beatten the harder it is, 559. | II. 133: they [friends] are rather like (156) *the stone of Scilicia, which the more it is beaten the harder it is;* |
| 157. No man is surelie setteld in ony estate, bot that fortoune may frawne alteratioun, 84. | II. 137: For (157) *no man is so surely settled in any estate, but that fortune may frame alteration;* |
| 158. Thair is no thing so guide bot by ill wsing it may be nought, 33. | II. 138: I see, son (158), *there is nothing so good, but by ill using may be made naught*, and true that saying is, that (159) *every excess is turned into vice.* . . . For you must know (160) *all the praise of virtue consisteth in doing* . . . |
| 159. Ewerie excess is turnede into wyce, 33. | |
| 160. All the praise of wertew consisteth in doing. | |
| 161. The difference is lyttle betweene doing ane iniurie, | II. 139: You know the lawmaker Lycurgus . . . (said) (161) *the difference is little between doing an* |

[13] Henderson, 89: The counterfeit counzie shows mair gilding than gowd.

| MAXWELL YOUNGER MS. | PETITE PALLACE |
|---|---|
| and suffering any iniurie to be done q$^{n}$ ane may prohibite it.[14] | *injury, and suffering an injury to be done, when one may prohibit it.* |
| 162. A guid thing cannot be to muche wsed, 108. | II. 140: I am of this opinion, that (162) *a good thing cannot be too much used*, and that the more common it is, the more commendable it is; (163) *neither is it possible to seek learning too much*, whereof there was never any man yet but had too little. . . . |
| 163. It is not possible to seik learning to mwche, 108. | |
| 164. Best wittis ar soinest caught by Cupide, 34. | II. 149: as (164) *best wits are soonest caught by Cupid*, |
| 165. It easeth the afflicted to utter thair annoy, 622. | II. 152: As (165) *it somewhat easeth the afflicted to utter their annoy*, so no doubt, it greatly increaseth our happiness to express our joy! |
| 166. The thingis moist excellent ar ewer moist enwyede, 191. | II. 155: as (166) *things most excellent are ever most envied*, there want not those . . . [that] inveigh against the noble feminine sex, . . . |
| 167. Thay ar meit to gowerne otheres quha can weil gyde themselfs, 298. | II. 158: and Solon saith, that (167) *they only are fit to govern other, who can well guide themselves.* |
| 168. Thair is sacietie of all thingis.[15] | II. 164: I see (168) *there is satiety of all things*, and honey itself, if one have too much of it, seemeth nothing sweet unto him! |
| 169. It is better to be idill than ill Imployede, 352. | I. 81: * so though I must confess I sit at this present without doing anything, yet in my fancy (169) *it is better to be idle, than ill-employed*, as yourself are now in reprehending that state of life. . . . |

[14] Compare Publilius Syrus, 68: *Injuriam ipse facias, ubi non vindices.*
[15] Compare Ovid, *Remedia Amoris*, I. 439: *Taedia quaere; malis faciunt et taedia finem.*

The next eleven proverbs in the *Manuscript* are not in *Petite Pallace* or in *Euphues*. The fifty-two proverbs immediately following these eleven are found in the first forty pages of *Euphues*. It is difficult to account for these eleven proverbs that come after the one hundred and sixty-nine quotations from *Petite Pallace* and before the fifty-two from *Euphues*. Maxwell Younger *may* have found them either in the final pages of his copy of *Petite Pallace* or in the initial pages of his copy of *Euphues*. The sense of the eleven quotations suggests a possible lost *Apology* by Pettie, printed at the end of his work. We have, however, no evidence that any matter at the end of *Petite Pallace* or at the beginning of *Euphues* has been omitted from the editions of the two books that we know of. They may, of course, be taken from some *short* work not connected with either *Petite Pallace* or *Euphues*.

170. All erdlie plesure finisseth w$^{t}$ wo, 737.

171. Quhen twa arguies on force thair talk man be contrair.

172. Neide oft makis wertew, 462a.

173. Ane meik answer slokinnis melancholie, 726.

174. Na man suld wirk at thair pleso$^{r}$ w$^{t}$out cownsell.[16]

175. Nyce is the Nychtingale.

176. It is better to haif ane brede in hand, nor twa in the woode fleande, 727.

177. Currage prowokis hardenes.[17]

178. Adwentour gude and haif ay gude, 657.

179. Set all on adwentour.

180. Debait makis Destanie.

The fifty-two proverbs from here to the end of the collection are quoted from the first forty pages of *Euphues*. They are given in the *Maxwell Younger Manuscript* in the order in which they are found in the edition of *Euphues* used by Maxwell Younger. The references to the passages from *Euphues* are to Croll and Clemons' edition of this work.

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[16] Chaucer, *Miller's Tale*, 343: Werke by counseil, and thou shalt nat rewe. See Haeckel, *Das Sprichwort bei Chaucer*, 28, 90.

[17] Compare Publilius Syrus, 28: *Audendo virtus crescit, tardando timor.*

| MAXWELL YOUNGER MS. | EUPHUES |
|---|---|
| 181. In all perfett works, as weill the fault as the face is to be schawen. | 4: Whereby I gather that (181) *in all perfect works as well the fault as the face is to be shown.* |
| 182. Things of greitest profeit ar set furth at leist price. | 5: (182) *Things of greatest profit are set forth with least price.* |
| 183. Thair is no priuiledge that neideth a pardon,[18] 220. | 184: * [18] (183) *There is no privilege that needeth a pardon,* (184) *neither is there any remission to be asked where a commission is granted.* |
| 184. Thair is no remissioun to be asked quhair a commission is granted. | |
| 185. The finest cloath is soonest eaten with moathes, 451. | 11: The freshest colours soonest fade, the teenest razor soonest turneth his edge, (185) *the finest cloth is soonest eaten with moths,* and (186) *the cambric sooner stained than the coarse canvas.* . . . But it hath been an old said saw and not of less truth than antiquity that (187) *wit is the better if it be the dearer bought;* . . . |
| 186. The cambrike is sooner steinzied than the courss canuas. | |
| 187. Wit is the better gif it be the deerar bocht, 694. | |
| 188. The tender zouth of a childe is lyke the tempering of newe waxe, apt to receiue ony forme, 90. | 14: Did they not remember that which no man ought to forget, that (188) *the tender youth of a child is like the tempering of new wax apt to receive any form?* . . . (189) *The potter fashioneth his clay when it is soft,* and (190) *the sparrow is taught to come when he is young.* |
| 189. The potter fashioneth his clay quhen it is soft, 500. | |
| 190. The sparrow is taucht to come quhen he is zoung, 743. | |

[18] Quotations 183, 184, are from the *Address to the Gentlemen Scholars of Oxford*, which, in several of the early editions later than that in the midsummer of 1579, was printed immediately before the tale itself and after the *Epistle Dedicatory*. Maxwell Younger, then, in giving first two quotations (nos. 181, 182) from the *Epistle Dedicatory*, and then, before quoting from the text of *Euphues*, in giving two other quotations (nos. 183, 184), from the *Address to the Gentlemen Scholars of Oxford*, is not departing from his general practice of quoting passages in the order in which they occur in his text. See Croll's *Euphues*, p. 184, note, and Bond's *Lyly*, I. 324, note, for the position of the *Address to the Gentlemen Scholars of Oxford* in the different editions of *Euphues*.

| MAXWELL YOUNGER MS. | EUPHUES |
|---|---|
| 191. Things past ar past calling againe, 474. | 15: (191) But *things past are past calling again,* (192) *it is too late to shut the stable door when the steed is stolen.* |
| 192. It is to late to shut the stable dure quhen the steede is stolne, 378. | |
| 193. The fine chrystall is sooner crazed than the harde marble. | 17: (193) *The fine crystal is sooner crazed than the hard marble;* the greenest beech burneth faster than the dryest oak; (194) *the fairest silk is soonest soiled;* and (195) *the sweetest wine turneth to the sharpest vinegar.* |
| 194. The fairest silk is soonest soylede, 561. | |
| 195. The sweetest wine tourneth to the scharpest wineger, 688. | |
| 196. So many men so many mynds, 331. | 18: But (196) *so many men so many minds;* that may seem in your eye odious, which in an other's eye may be gracious. |
| 197. The whelpe of a mastiue will newer be tawght to retriue the partridge. | 19: (197) *the whelp of a mastiff will never be taught to retrieve the partridge;* (198) *education can have no show where the excellency of nature doth bear sway.* The silly mouse will by no manner of means be tamed; (199) *the subtle fox may well be beaten, but never broken from stealing his prey;* if you pound spices they smell the sweeter; . . . |
| 198. Educatioun can haif na schew quhair the excellencie of nature doith beare swaye, 458. | |
| 199. The subtill foxe may weill be betaen bot newer broken from stealling his praye, 731. | |
| 200. Blake will tak no wther cullour, 98. | 20: Do you not know that which all men do affirm and know, that (200) *black will take no other colour?* That (201) *the stone Asbestos being once made hot will never be made cold?* That (202) *fire cannot be forced downward?* That (203) *Nature will have course after kind?* Can the Aethiop change or alter his skin? Or the leopard his hue? Is it pos- |
| 201. The stone Abeston being once made hot, will newer be made colde.[19] | |
| 202. Fire can nocht be forced downewarde, 229. | |
| 203. Nature will haue cowrss efter kinde, 459. | |

[19] Croll, *Euphues*, p. 20, note (*b*): All early edd. have *abeston.*

MAXWELL YOUNGER MS.

204. Ewery thing will dispose it self according to nature, 459.

205. The Camelion hath maist guttis, and draweth leist breath, 83.

206. The elder trie is fullest of pith and fardest from strentht.[20]

207. The thunder has a grit clape bot a lyttill stoine, 626.

208. The bird taurus hath a grit woce bot a small body.[21]

209. The empty wessel gifeth a gretur sounde than the fwll, 188.

210. Yrne the more it is wsed the brychter it is, 356.

211. Siluer with muche wearing doith waist to no thing, 358.

212. The cammocke the more it is bowed the better it serueth, 131.

213. The bow the more it is bent and occupyed the weaker it waxeth, 54.

EUPHUES

sible to gather grapes of thorns, or figs of thistles? Or (204) *to cause anything to strive against Nature?*

24: But as (205) *the chameleon though he have most guts draweth least breath,* or as (206) *the elder tree though he be fullest of pith is farthest from strength,* so though your reasons seem inwardly to yourself somewhat substantial and your persuasions pithy in your own conceit, yet being well weighed without they be shadows without substance and weak without force. (208) *The bird Taurus hath a great voice but a small body;* (207) *the thunder a great clap yet but a little stone;* (209) *the empty vessel giveth a greater sound than the full barrel.*

26–27: Too much study doth intoxicate their brains. "For," say they, "although (210) *iron the more it is used the brighter it is,* yet (211) *silver with much wearing doth waste to nothing;* though (212) *the cammock the more it is bowed the better it serveth,* yet (213) *the bow the more it is bent and occupied the weaker it waxeth;* though (214) *the camomile the more it is trodden and pressed down the more it spreadeth,* yet (215) *the violet the oftener it is*

[20] Compare *The Merry Wives of Windsor,* II. iii. 30: What says my Asculapius? my Galen? *my heart of elder*? (Steevens says this was used probably in opposition to 'heart of oak' which was already a common expression.)

[21] Erasmus, *Similia,* I. 614 F: *Taurus avis cum sit pusilla, tamen boum vocem imitatur.*

MAXWELL YOUNGER MS.

214. The camomill the more it is troden and pressed downe the more it spreadeth, 68.

215. The wiolet the ofter it is handeled and twiched the sooner it withereth and decayeth.

216. The finest edge is made with the blwnt whetstone, 681.

217. The finest jewell is faschioned with the hard hem [mer].

218. Ane sould eit ane buschell of salt w$^{t}$ him quhom he meaneth to mak his frende, 181.

219. Tryall maketh trust, 651.

220. Thair is falsheid in fellowschipe, 210.

221. Lyke will to Lyke, 390.

222. A longe discourss argueth folie, 716.

223. Delicate wordes incurre the suspicioun of flatterie, 650.

224. The foull taide hathe a fair stoine in his heide, 634.

225. Gold is funde in the filthy erth, 177.

226. The sweite kirnell lyeth in the harde schell, 362.

EUPHUES

*handled and touched the sooner it withereth and decayeth.*"

27: Such is the nature of these novices that think to have learning without labour and treasure without travail, either not understanding, or else not remembering that (216) *the finest edge is made with the blunt whetstone* and (217) *the fairest jewel fashioned with the hard hammer.*

29: Have I not also learned that (218) *one should eat a bushel of salt with him whom he meaneth to make his friend?* That (219) *trial maketh trust.* That (220) *there is falsehood in fellowship?* And what then? Doth not the sympathy of manners make the conjunction of minds? Is it not a byword, (221) *like will to like?*

30: And sithence (222) *a long discourse argueth folly,* and (223) *delicate words incur the suspicion of flattery,* I am determined to use neither of them, knowing either of them to breed offence.

35–36: (224) *The foul toad hath a fair stone in his head,* (225) *the fine gold is found in the filthy earth,* (226) *the sweet kernel lieth in the hard shell.* Virtue is harboured in the heart of him that most men esteem misshapen.

MAXWELL YOUNGER MS.

227. In painted pottes is hidden the deidliest poysoun, 499.

228. In the cleirest watter is the wgliest taide.[22]

229. The cypres trie beireth a fair leaf bot no fruit, 137.

230. The estridge carrieth fair fedderis bot rank flesch.

231. Promiss is Debt, 507.

232. The glass anes crazed will w$^{t}$ the leist clap be cracked, 283.

EUPHUES

Contrariwise if we respect more the outward shape than the inward habit — good God, into how many mischiefs do we fall! Into what blindness are we led! Do we not commonly see that (227) *in painted pots is hidden the deadliest poison*, that in the greenest grass is the greatest serpent, (228) *in the clearest water the ugliest toad?* Doth not experience teach us that in the most curious sepulchre are enclosed rotten bones? That (229) *the cypress tree beareth a fair leaf but no fruit?* That (230) *the estridge carrieth fair feathers but rank flesh?*

38: Yet knowing (231) *promise to be debt*, I will pay it with performance.

40: Yes, yes, Lucilla, well doth he know that (232) *the glass once crazed will with the least clap be cracked* . . . that she that hath been faithless to one will never be faithful to any.

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[22] Compare *The Rape of Lucrece*, 850: (Why should) toads infect fair founts with mud?

# APPENDIX B

## I. *EUPHUES* PASSAGES IN THE *FIRST PART OF WIT'S COMMONWEALTH*

Among the four or five thousand "admonitions and sentences" that comprise the contents of the *First Part of Wit's Commonwealth*, I have identified the following passages from *Euphues*. There may be a few other quotations from *Euphues* to be found in this octavo volume of three hundred and twenty-one pages.

Lyly's name is not included in the list of authors' names at the end of the volume. Neither is his name (or initials) found immediately following the *Euphues* quotations, as the author's name (or initials) is occasionally found in this volume after passages quoted from other writers.

The page reference, placed before each of the following quotations from *Euphues*, is to the 1674 edition of the *First Part of Wit's Commonwealth*. Following this, and immediately preceding each quotation, there is noted the general heading under which the quotation is printed in the *First Part of Wit's Commonwealth*. At the end of each quotation, I have referred to the corresponding passages in the editions of *Euphues* by Bond (B) and Croll (C).

19 (*Love*): He that looketh to have clear water, must dig deep (to end of sentence in *Euphues*). B. II. 131, 1–2; C. 349.

20 (*Love*): It falleth out in love as it doth with vines; for the young vines bring the most wines, but the old is best. B. II. 76, 19–21; C. 281.

20 (*Love*): Birds are detained with sweet calls (to end of sentence in *Euphues*). B. II. 155, 22–25; C. 377.

20 (*Love*): He that hath sore eyes must not behold the candle (to end of sentence in *Euphues*). B. II. 157, 8–15; C. 379.

25 (*Hate*): Bavins are known by their bands, lions by their claws, cocks by their combs, and envious men by their manners. B. II. 103, 7–9; C. 315.

34 (*Dissimulation*): The more talk is seasoned with fine phrases; the less it savoureth of true meaning. B. 99, 9–10; C. 311.

42 (*Wit*): He that in these days seeketh to get wealth by wit without friends, is like unto him that thinketh to buy meat in the market without money. B. II. 18, 33–36; C. 211.

42 (*Wit*): Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grind all the steel out, and scarce leave a back where it found an edge. B. II. 55, 7–9; C. 255.

42 (*Wit*): As a bee is oftentimes hurt with his own honey, so is wit not seldom plagued with his own conceit. B. I. 208, 11–13; C. 255.

42 (*Wit*): As the sea-crab swimmeth always against the stream, so doth wit always against wisdom. *Pythagoras.* B. I. 208, 9–11; C. 43.

44 (*Wisdom*): Wisdom is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace. B. II. 16, 18–19; C. 209.

71 (*Friendship*): A friend is in prosperity a pleasure, in adversity a solace, in grief a comfort, in joy a merry companion, and at all times a second self. B. I. 197, 4–7; C. 28.

71 (*Friendship*): Friends must be used as musicians tune their strings, who finding them in discord, do not break them, but rather by intension or remission frame them to a pleasant consent. B. II. 147, 21–23; C. 368.

71 (*Friendship*): Friends ought always to be tried before they are trusted; lest shining like the carbuncle, as if they had fire, they be found when they be touched to be without faith. B. II. 143, 16–18; C. 363.

71 (*Friendship*): In music there are many discords before they can be framed to a diapason; and in contracting of good will, many jars before there be established a true and perfect friendship. B. II. 151, 3–5; C. 372.

## II. *EUPHUES* PASSAGES IN THE *SECOND PART OF WIT'S COMMONWEALTH*

The *Second Part of Wit's Commonwealth*, published in 1598, consists of over seven hundred octavo pages of euphuistic similitudes. Of this large number of similitudes somewhat over two hundred are taken from the two parts of *Euphues*. Many of these *Euphues* passages are exact quotations of similitudes in the 'as — so' form. However, a larger number of the passages from *Euphues* have been subjected to such changes as were necessary to make them conform to the 'as — so' form of the similitude. Where this has been done the part of the similitude beginning with 'so' usually gives in a condensed form of expression the meaning of the words immediately preceding or immediately following the first part of the similitude quoted from *Euphues*. In a *few* of the passages from *Euphues* there are additions to the text of the 1597 edition of *Euphues* from which they are quoted. I have not included in the following list of similitudes those which seem to be obviously a reworking by another author of material

from *Euphues*. With only a few exceptions there is no indication that *Euphues* is the source of these passages.

The similitudes in the *Second Part of Wit's Commonwealth* are collected under various subject-headings. An examination of the similitudes that I have traced to *Euphues* furnishes us with a rough gauge by which to measure contemporary interest in the different parts of the *Anatomy of Wit* and of *Euphues and His England*. The result of this examination reveals that the *Euphues* passages under the headings 'love,' 'women,' and 'wit' far outnumber those found under any of the other headings. There are forty-four under 'love,' thirty-five under 'women,' and twenty under 'wit.' 'Friendship' and 'beauty' follow with fourteen and twelve similitudes, while other headings, as 'children,' 'banishment,' 'nature,' etc., have a still smaller number. As a whole, the ninety-nine similitudes devoted to the three themes of 'love,' 'women' and 'wit' comprise roughly one half of the entire number of *Euphues* similitudes distributed throughout the *Second Part of Wit's Commonwealth* under thirty-five headings. We have here evidence that at least the compiler of this tradebook cared more for what Lyly had to say on the subjects of 'love,' 'women' and 'wit' than on other subjects. It is clear also that, in the opinion of the same contemporary of Lyly's day, Lyly wrote most eloquently of all on love. That his opinion was shared by others of his day may be assumed with some confidence, I believe, both by reason of the nature of his book, which was to appeal to the euphuistic readers of the time and by the success of the book as shown by later editions. This contemporary evidence of the popularity of the Lyly passages on love, women and wit we may accept with the more confidence since it coincides with the conclusions of modern students with regard to the appeal of *Euphues* to sixteenth century readers.

The similitudes from *Euphues* under 'love' I have printed below in full, as of interest in themselves, and as examples of the manner in which the *Euphues* passages are changed in the *Second Part of Wit's Commonwealth*. At the end of each passage I have referred to the corresponding passages in Bond's and in Croll's editions of *Euphues*. For the similitudes on other subjects than 'love,' I have given references only, to Bond's and to Croll's editions of *Euphues*.

### A. Euphues Similitudes on 'Love'

The italicized words in the following passages (unless otherwise explained in the text) may have been the source of certain of Fuller's proverbs that repeat substantially the Lylian form of the proverbs. See p. 10, note 28.

296 *The rattling thunderbolt hath but his clap*, the lightning but his flash: so hot love begun in a moment, endeth in a minute. B. I. 209, 16–19; C. 45.

296 The dry touchwood is kindled with lime, the greatest mushroom groweth in one night, the fire quickly burneth the flax: so love easily entereth into the sharp wit without resistance, and is harboured there without repentance. B. I. 209, 20–24; C. 45.

296 In battles there ought to be a doubtful fight, and a desperate end; in pleading, a difficult entrance and a diffused determination: so in love there is a life without hope, and a death without fear. B. I. 211, 6–8; C. 47.

296 Fire cometh out of the hardest flint with the steel, oil out of the driest jet by the fire: so love out of the stoniest heart by faith, by trust, by time. B. I. 211, 8–11; C. 47.

297 As the hop, the pole being never so high, groweth to the end; as the dry beech kindled at the root, never leaveth until it come at the top, and one drop of poison, disperseth itself into every vein: so affection having caught hold of the heart, and the sparkles of love kindled in the liver will suddenly, though secretly, flame up into the head and spread itself into every sinew. B. I. 218, 19–25; C. 57.

299 *As the best wine doth make the sharpest vinegar: so the deepest love turneth into the deadliest hate.* B. I. 197, 33–35; C. 30.

299 Bavin though it burneth bright, is but a blaze; scalding water if it standeth a while, turneth almost to ice; pepper though it be hot in the mouth, is cold in the maw: so hot love is soon cold, and that affection that frieth in words, commonly freezeth in works. B. I. 218, 32–36; C. 57.

299 As Jupiter transformed himself into the shape of Amphitrio, to embrace Alcmaena, into the form of a swan to enjoy Laeda, into a bull to beguile Io, into a shower of gold to win Danae: so Neptune changed himself into a heifer, a ram, a flood, a dolphin, only for the love of those he lusted after. And Apollo converted himself into a shepherd, into a bird, into a lion, for the desire he had to heal his disease. B. I. 236, 10–16; C. 78–79.

299 As the first draught of wine doth comfort the stomach, the second inflame the liver, the third fume into the head: so the first sip of love is pleasant, the second perilous, the third pestilent. B. I. 248, 13–16; C. 94.

299 The least spark if it be not quenched will burst into a flame; the least moth in time eateth the thickest cloth; and I have read that in a short space there was a town in Spain undermined with conies, in Thessalia with moles, with frogs in France, in Africa with flies: so love, which secretly creepeth into the mind (as the rust doth into the iron, and is

not perceived), consumeth the body, yea, and confoundeth the soul. John Lilly. B. I. 249, 25–32; C. 96.

301 The little grain of mustard-seed in time becometh a tree, the slender twig groweth to a stately greatness, and that which with the hand might easily have been pulled up, will hardly with the axe be hewen down: so love at the first may be easily eradicated, which being grown can hardly be razed. B. I. 249, 21–25; C. 96.

301 As a sinew being cut, though it be healed, there will always remain a scar, or as fine linen stained with black ink, though it be washed never so often, will have an iron mole: so the mind once mangled or maimed with love, though it be never so well cured with reason, or cooled by wisdom, yet there will appear a scar, by the which one may guess the mind hath been pierced and a blemish, whereby one may judge the heart hath been stained. B. I. 284, 16–22; C. 140.

302 As they that angle for the tortoise, having once caught him, are driven into such a litherness, that they lose all their spirits being benumbed: so they that seek to obtain the good will of ladies, having once a little hold of their love, are driven into such a trance, that they let go the hold of their liberty, bewitched like those that view the head of Medusa, or the viper tied to the bough of the beech tree, which keepeth him in a dead sleep, *though he begin* with a sweet slumber. [The italicized words are found in this order first in the 1597 edition.] B. II. 50, 30–37; C. 249–250.

302 New wine is more pleasant than wholesome, and grapes gathered before they be ripe, may set the eyes on lust, but they make the teeth on edge: so love desired in the bud, not knowing what the blossom will be, may delight the conceit of the head, but it will destroy the contemplature of the heart. B. II. 50, 38–51, 4; C. 250.

302 *Apelles was no good painter the first day;* he that will sell lawn, must learn to court it. B. II. 68, 18–21; C. 271.

302 As between the similitude of manners, there is a friendship in every respect absolute: so in the composition of the body, there is a certain love engendered by one's looks, where both the bodies resemble each other, as woven both in one loom. B. II. 70, 24–27; C. 274.

303 Every flower hath his blossom, his savour, his sap: so every desire should have to feed the eye, to please the wit, to maintain the estate. B. II. 71, 26–29; C. 275.

303 Poison will disperse itself into every vein, before it pierce the heart: so love maimeth every part before it kill the liver. B. II. 73, 22–24; C. 277.

303 As by Basil the scorpion is engendered and by means of the same herb destroyed: so love which by time and fancy is bred in an idle brain is by time and fancy banished from the heart. B. II. 74, 30–33; C. 279.

303 As the salamander, which being a long space nourished in the fire, at the last quencheth it: so affection having taken hold of the fancy and living as it were in the mind of the lover, in tract of time altereth and changeth the heat, and turneth it to chilliness. B. II. 74, 33–75, 2; C. 279.

303 As the almond tree beareth most fruit when it is old: so love hath greatest faith when it groweth in age. B. II. 76, 17–19; C. 280–281.

304 The young vines bring the most wine, but the old the best: so tender love maketh greatest show of blossoms, but tried love bringeth forth sweetest juice. B. II. 76, 20–22; C. 281.

304 As the precious stone anthracites being thrown into the fire, looketh black and half dead, but being cast into the water, glistereth like the sun-beam: so the precious mind of man once put into the flame of love, is as it were ugly and loseth her vertue, but sprinkled with the water of wisdom and detestation of such fond delight, it shineth like the glorious rays of Phoebus. B. II. 82, 34–83, 2; C. 288.

304 As *the best charm for a toothache is to pull out the tooth:* so the best remedy for love, is to wear it out. [The italicized words are found first in the 1597 edition.] B. II. 116, 36–38; C. 333.

304 Fire is to be quenched in the spark, weeds are to be rooted up in the bud, follies in the blossom, green sores are to be dressed roughly lest they fester, tetters to be drawn in the beginning, lest they spread, ringworms to be annointed when they first appear, lest they compass the whole body: so the assaults of love are to be beaten back at the first siege, lest they undermine at the second. B. II. 127, 37–128, 5; C. 345.

305 Herbs that are the worse for watering, are to be rooted out, trees that are less fruitful for the lopping, are to be hewen down, hawks that wax haggard by manning, are to be cast off: so fond lovers that increase in their follies when they be rejected, are to be despised. B. II. 138, 35–139, 3; C. 358.

305 *The spaniel that fawneth when he is beaten, will never forsake his master:* so the man that doteth when he is disdained, will never forsake his mistress. B. II. 155, 26–28; C. 377.

305 Theseus would not go into the labyrinth without a thread, that might show him the way out: so neither any wise man will enter into the crooked corners of love, unless he know by what means he might get out. B. II. 156, 20–23; C. 378.

305 Hot fire is not only quenched by the clear fountain: so neither love only satisfied by the fair face. B. II. 156, 36–37; C. 378.

305 He that hath sore eyes, must not behold the candle: so he that would leave his love must not fall to the remembering of his lady, the one causeth the eye to smart, the other the heart to bleed. B. II. 157, 8–10; C. 379.

306 You shall never beat the fly from the candle, though she burn, nor the quail from the hemlock, though it be poison: so neither the lover from the company of his lady, though it be perilous. B. II. 172, 4–6; C. 395.

306 As the herb Heliotropium is always inclined to that place where the sun shineth, and being deprived of the sun, dieth; and Lunaris herb, so long as the moon waxeth, bringeth forth leaves, and in the waning shaketh them off: so a lover whiles he is in the company of his lady, where all joys increase, uttereth pleasant conceits, but banished from the sight of his mistress, where all mirth decreaseth, either liveth in melancholy, or dieth with desperation. B. II. 172, 16–23; C. 395.

306 As Andromache whensoever she saw the tomb of Hector, could not refrain from weeping, or as Laodamia could never behold the picture of Protesilaus in wax, but she always fainted: so lovers, whensoever they view the image of their ladies, though not the same substance, yet the similitude in shadow, they are so benumbed in their joints, and so bereft of their wits, that they have neither the power to move their joints and so to show life, nor their tongues and to make answer. B. II. 174, 32–175, 3; C. 398.

307 There must in every triangle be three lines, the first beginneth, the second augmenteth, the third concludeth it a figure: so in love three vertues, affection, which draweth the heart, secrecy, which increaseth the hope, and constancy, which finisheth the work, without any of these rules there can be no triangle, without any of these virtues, no love. B. II. 177, 7–12; C. 401.

307 There is no man that runneth with one leg, no bird that flieth with one wing: so no love lasteth with one limb. B. II. 177, 13–14; C. 401.

307 As the earth wherein the mines of silver and gold is hidden, is profitable for no other thing but metals: so the heart wherein love is harboured, receiveth no other seed but affection. B. II. 181, 24–26; C. 406.

307 *When the hop groweth high, it must have a pole,* when the ivy spreadeth, it cleaveth to the flint, when the vine riseth, it draweth about the elm: so when virgins wax in years, they follow that which belongeth to their appetites, love, love. B. II. 183, 27–30; C. 408.

308 As the fire cannot be hidden in the flax without smoke, nor musk in the bosom without smell: so neither can love be hidden in the breast without suspicion. B. II. 184, 11–13; C. 409.

308 As the straightest wands are to be bent when they be small: so the precisest virgins are to be won when they be young. B. II. 184, 33–34; C. 409–410.

308 As fire when it bursteth out, catcheth hold soonest of the driest wood: so love when it is revealed, fasteneth easiest upon the affectionate will. B. II. 220, 2–4; C. 452.

308 As an Englishman cannot abide a stranger to be his equal, nor to be dared by any: so he cannot by any means suffer a partner in his love. B. II. 89, 35–37; C. 297.

309 Love is likened to the fig-tree, whose fruit is sweet, whose root is more bitter, than the claw of a bitter: to the apple in Persia, whose blossom savoureth like honey, whose bud is more sour than gall: *and to a labyrinth which leadeth us into worser pains than Sisiphus suffereth, into more torments than Tantalus abideth, and into greater grief than Ixion beareth.* [The italicized words are not in *Euphues.*] B. I. 208, 28–31; C. 44.

309 As stars abound in heaven, hares in Athos, as bees in Hybla: so love is full of slights. B. I. 221, 23–25; C. 61.

320 He that hath been burned, knoweth the force of the fire, he that hath endured the brunts of fancy, knoweth best how to eschew the broils of affection. B. I. 260, 10–13; C. 111–112.

### B. References to Euphues Similitudes on Other Subjects

*Banishment:* 516 (B. I. 313, 28–34; C. 172); 516 (B. I. 313, 34–314, 2; C. 172–173); 517 (B. I. 314, 4–9; C. 173); 517 (B. I. 314, 11–13; C. 173); 518(B. I. 315, 14–19; C. 174); 518 (B. I. 315, 19–24; C. 174); 518 (B. I. 316, 2–5; C. 175); 518 (B. I. 314, 18–26; C. 173).

*Beauty:* 328 (see textual note: B. I. 179, 18–21; C. 4); 328 (B. I. 181, 2–4; C. 5–6); 329 (B. I. 212, 24–25; C. 49); 329 (B. I. 226, 11–14; C. 67); 329 (B. I. 307, 29–33; C. 165); 329 (B. II. 59, 29–33; C. 261); 329 (B. II. 82, 6–10; C. 287); 331 (B. I. 212, 24–25; C. 49); 331 (B. II. 82, 21–27; C. 287–288); 331 (addition to text: B. 124, 17–20; C. 341); 332 (condensed: B. II. 166, 35–167, 7; C. 389); 334 (text condensed and added to: B. II. 94, 9–13; C. 303).

*Books:* 587 (B. I. 180, 14–16; C. 8).

*Chiding:* 401 (B. I. 282, 22–25; C. 138); 401 (B. I. 282, 37–283, 2; C. 138).

*Children:* 137 (B. I. 207, 11–14; C. 42); 137 (B. I. 265, 20–24; C. 118); 137 (B. I. 265, 24–27; C. 118); 137 (B. I. 266, 4–8; C. 118); 137 (B. I. 266, 32–37; C. 119–120); 138 (B. I. 267, 2–4; C. 120).

*Commodity:* 348 (addition to text: B. I. 247, 28–31; C. 93–94); 349 (addition to text: B. I. 247, 22–25; C. 93).

*Contrarities:* 382 (B. I. 181, 7–9; C. 6); 383 (B. II. 22, 2–6; C. 215); 383 (B. II. 22, 8–13; C. 216); 383 (B. II. 139, 30–32; C. 359).

*Courtly life:* 473 (B. I. 320, 33–321, 1; C. 180); 473 (B. I. 322, 7–11; C. 182); *Courtiers:* 476 (B. I. 321, 2–3; C. 180).

*Covetousness:* 651 (B. II. 139, 4–5; C. 358); 666 (B. II. 103, 7–9; C. 315).

*Death:* 731 (B. I. 311, 13–15; C. 169–170).

*Eloquence:* 554 (B. I. 272, 6–9; 16–20; C. 125–126).

*Flatterers:* 706 (B. I. 282, 19–20; C. 138); 706 (B. II. 99, 7–10; C. 311).

*Friendship:* 259 (B. I. 233, 19–23; C. 75); 259 (B. II. 143, 19–23; C. 364); *Friendship broken off:* 262 (B. II. 97, 13–17; C. 307); 263 (B. II. 97, 17–20; C. 308); *Choice and trial of friendship:* 266 (B. II. 143, 14–18; C. 363). *True friend:* 267 (B. I. 234, 13–17; C. 76); 268 (B. II. 95, 19–22; C. 305); 268 (B. II. 102, 33–103, 1; C. 315); 268 (B. II. 104, 27–29; C. 317); 270 (B. II. 147, 14–17; C. 368); 270 (B. II. 149, 37–150, 3; C. 371); *Fained friend:* 272 (B. I. 232, 17–21; C. 74); 272 (B. II. 95, 22–25; C. 305); 275 (B. I. 234, 17–21; C. 76).

*Hypocrisy:* 709 (curious addition, B. I. 186, 18–23; C. 13); 709 (B. I. 194, 21–23; C. 24); 709 (B. I. 194, 26–29; C. 24); 713 (B. I. 202, 8–11; C. 35); 713 (B. I. 202, 11–13; C. 35–36); 713 (B. I. 220, 26–28; C. 60); 713 (B. I. 224, 10–14; C. 65); 714 (B. I. 234, 21–22; C. 76).

*Idleness:* 674 (B. I. 251, 6–10; C. 98–99); 674 (B. I. 251, 10–16; C. 99).

*Labour:* 360 (addition to text: B. I. 263, 20–21; C. 115).

*Learning:* 547 (B. I. 289, 11–15; C. 145).

*Love* (as given above): 296 (B. I. 209, 16–19; C. 45); 296 (B. I. 209, 20–24; C. 45); 296 (B. I. 211, 6–8; C. 47); 296 (B. I. 211, 8–11; C. 47); 297 (B. I. 218, 19–25; C. 57); 299 (B. I. 197, 33–35; C. 30); 299 (B. I. 218, 32–36; C. 57); 299 (B. I. 236, 10–16; C. 78–79); 299 (B. I. 248, 13–16; C. 94); 299 (B. I. 249, 25–32; C. 96); 301 (B. I. 249, 21–25; C. 96); 301 (B. I. 284, 16–22; C. 140); 302 (B. II. 50, 30–37; C. 249–250); 302 (B. II. 50, 38–51, 4; C. 250); 302 (B. II. 68, 18–21; C. 271); 302 (B. II. 70, 24–27; C. 274); 303 (B. II. 71, 26–29; C. 275); 303 (B. II. 73, 22–24; C. 277); 303 (B. II. 74, 30–

33; C. 279); 303 (B. II. 74, 33–75, 2; C. 279); 303 (B. II. 76, 17–19; C. 280–281); 304 (B. II. 76, 20–22; C. 281); 304 (B. II. 82, 34–83, 2; C. 288); 304 (B. II. 116, 36–38; C. 333); 304 (B. II. 127, 37–128, 5; C. 345); 305 (B. II. 138, 35–139, 3; C. 358); 305 (B. II. 155, 26–28; C. 377); 305 (B. II. 156, 20–23; C. 378); 305 (B. II. 156, 36–37; C. 378); 305 (B. II. 157, 8–10; C. 379); 306 (B. II. 172, 4–6; C. 395); 306 (B. II. 172, 16–23; C. 395); 306 (B. II. 174, 32–175, 3; C. 398); 307 (B. II. 177, 7–12; C. 401); 307 (B. II. 177, 13–14; C. 401); 307 (B. II. 181, 24–26; C. 406); 307 (B. II. 183, 27–30; C. 408); 308 (B. II. 184, 11–13; C. 409); 308 (B. II. 184, 33–34; C. 409–410); 308 (B. II. 220, 2–4; C. 452); 308 (B. II. 89, 35–37; C. 297); 309 (B. I. 208, 28–31; C. 44); 309 (B. I. 221, 23–25; C. 61); 320 (B. I. 260, 10–13; C. 111–112).

*Mind:* 110 (B. I. 184, 21–26; C. 10).

*Nature:* 366 (B. I. 191, 3–14; C. 19); 367 (B. I. 191, 14–20; C. 19–20); 367 (B. I. 191, 32–34; C. 20); 369 (B. I. 191, 35–192, 2; C. 20); 369 (B. I. 262, 35–263, 3; C. 115); 369 (B. I. 263, 22–24; C. 115–116); 369 (B. II. 18, 5–9; C. 210–211).

*Nobility:* 467 (B. I. 231, 11–15; C. 72–73); 467 (B. I. 317, 16–24; C. 176); 468 (B. I. 317, 31–34; C. 177); 468 (B. I. 317, 7–10; C. 176); 468 (B. I. 320, 29–30; C. 180); 468 (B. II. 37, 2–3; C. 233).

*Old age:* 427 (B. I. 194, 7–12; C. 23–24); 427 (B. I. 214, 30–32; C. 52); 427 (B. II. 18, 19–21; C. 211).

*Perseverance:* 209 (B. II. 108, 16–19; C. 321).

*Recreation:* 372 (B. I. 278, 4–7; C. 132); 372 (B. I. 288, 32–289, 1; C. 145); 372 (B. I. 289, 1–5; C. 145).

*Riches:* 451 (B. II. 19, 4–7; C. 212).

*Silence:* 235 (B. II. 23, 4–8; C. 216–217).

*Sin:* 642 (B. I. 309, 13–16; C. 167).

*Speech:* 558 (B. II. 152, 20–21; C. 373); 558 (B. II. 176, 27–32; C. 400).

*Travelling:* 522 (B. II. 13, 27–14, 1; C. 206); 522 (B. II. 25, 24–34; C. 219); 523 (B. II. 25, 27–32; C. 219–220); 523 (B. II. 26, 17–19; C. 221); 523 (B. II. 26, 20–23; C. 221).

*Truth:* 227 (B. II. 64, 6–8; C. 226).

*Vertue:* 171 (B. I. 202, 1–5; C. 35); 171 (B. II. 61, 29–33; C. 263).

*Wit:* 577 (B. I. 184, 16–18; C. 10); 577 (B. I. 184, 30–185, 2; C. 11); 577 (B. I. 185, 35–186, 2; C. 12); 577 (B. I. 187, 18–20; C. 14); 577

(B. I. 187, 20–25; C. 14); 579 (B. I. 189, 21–27; C. 17); 579 (B. I. 193, 19–24; C. 22–23); 579 (B. I. 195, 17–24; C. 25); 579 (B. I. 208, 9–11; C. 43); 580 (B. I. 208, 11–13; C. 43); 580 (B. I. 212, 27–30; C. 49); 580 (B. I. 242, 3–14; C. 85–86); 581 (B. I. 242, 17–23; C. 86); 581 (B. II. 18, 28–30; C. 211); 581 (B. II. 18, 31–33; C. 211); 581 (B. I. 272, 29–273, 1; C. 126); 581 (B. II. 18, 35–37; C. 211); 582 (B. II. 93, 21–24; C. 302); 582 (B. II. 93, 24–30; C. 302–303); 582 (B. II. 94, 9–13; C. 303–304).

*Women:* 90 (B. I. 204, 16–18; C. 38–39); 90 (B. I. 206, 33–34; C. 41); 90 (B. I. 212, 21–23; C. 49); 90 (B. I. 225, 21–24; C. 66); 90 (B. II. 88, 9–12; C. 295); 91 (B. II. 100, 21–24; C. 312); 91 (B. II. 101, 3–7; C. 313); 91 (B. II. 105, 4–6; C. 317); 91 (B. II. 105, 17–18; C. 318); 91 (B. II. 108, 22–24; C. 322); 92 (B. II. 119, 7–8; C. 336); 92 (B. II. 119, 23–25; C. 336); 92 (B. II. 131, 25–34; C. 350); 92 (B. II. 133, 5–12; C. 351–352); 93 (B. II. 224, 32–33: C. 458); 93 (B. II. 224, 33–36; C. 458); 96 (B. I. 230, 8–13; C. 71); 96 (B. I. 235, 32–236, 1; C. 78); 96 (B. I. 241, 17–22; C 84–85); 96 (B. I. 245, 6–8; C. 88–89); 96 (B. I. 250, 6–10; C. 97); 97 (B. I. 250, 11–22; C. 97–98); 97 (B. I. 250, 23–25; C. 98); 97 (B. I. 252, 28–34; C. 100–101); 99 (B. I. 258, 18–21; C. 108–109); 99 (B. I. 258, 21–24; C. 109); 99 (B. I. 259, 3–6; C. 109); 99 (B. I. 259, 6–10; C. 109); 100 (B. I. 257, 31–32; C. 108); 100 (B. I. 257, 32–34; C. 108); 100 (B. I. 257, 34–36; C. 108); 100 (B. I. 257, 36–258, 1; C. 108); 100 (B. I. 258, 5–8; C. 108); 100 (B. I. 258, 8–13; C. 108); 101 (B. I. 258, 13–18; C. 108).

*Word of God:* 53 (B. I. 261, 21–26; C. 113).

*Youth:* 144 (B. I. 260, 29–261, 2; C. 112); 145 (B. II. 15, 31–36; C. 208).

# APPENDIX C

## OCCURRENCES OF *EUPHUES* PROVERBS IN FULLER, BOHN AND HAZLITT

The three following lists show the extent to which Fuller, Bohn and Hazlitt include in their collections proverbs from *Euphues* that are virtually quotations. I have divided these proverbs according as they occur (I) in Fuller, Bohn and Hazlitt; (II) in Fuller and Bohn, but not in Hazlitt; and (III) in Fuller alone.[1] The proverbs in *Euphues*, together with their exact and variant forms as repeated in Fuller, Bohn and Hazlitt, may be located in this book by means of the section numbers printed at the ends of the proverbs listed. I have omitted from these lists a considerable number of Fuller proverbs which agree with *Euphues* in thought, though they differ substantially in wording.[2]

### I. Proverbs in Euphues Wording Repeated by Fuller, Bohn and Hazlitt

1. A good archer is not known by his arrows, but by his aim. 556.
2. All fish are not caught with flies. 239.
3. All that are black dig not for coals. 40.
4. Apelles was no good painter the first day. 126.
5. As good be an addled egg as an idle bird. 185.
6. As the best wine makes the sharpest vinegar, so the deepest love turns to the deadliest hatred. 688.
7. Beauty may have fair leaves but bitter fruit. 21.
8. Bees that have honey in their mouths have stings in their tails. 25.
9. Corn is not to be gathered in the blade, but in the ear. 117.
10. Counsel must be followed, not praised. 118.
11. Danger and delight grow on one stalk. 138.
12. He that casteth all doubts shall never be resolved. 623.

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[1] In two instances Hazlitt alone gives quotations from *Euphues:* "It is a very ill cock that will not crow before he be old," 93; and "The finger next thy thumb," 224.

[2] For the more important of these omitted Fuller proverbs that do *not* repeat the wording of *Euphues*, see the following sections: 96; 139; 160; 235; 260; 273; 328; 339; 389; 433; 438; 450; 451; 456; 457; 485; 542; 548; 561; 574; 609; 612; 613; 619; 626; 628; 650; 670; 671; 672; 723.

13. He that feareth every bush must never go a-birding. 3.
14. He that handles a nettle tenderly is soonest stung. 464.
15. He that makes the shoe cannot tan the leather. 550.
16. Hedgehogs lodge among thorns, because they themselves are prickly. 336.
17. I had no thought of catching you, when I fished for another. 78.
18. If you beat spice it will smell the sweeter. 582.
19. In the coldest flint is hot fire. 246.
20. It is a blind goose that knows not a fox from a fern-bush. 265.
21. It is a foolish bird that stayeth the laying salt upon her tail. 38.
22. It is a silly goose that comes to a fox's sermon. 295.
23. It is a strange salt-fish that no water can make fresh. 529.
24. It is better to have one plough going than two cradles. 494.
25. It is better to spin all night with Penelope than sing all day with Helen. 583.
26. Nothing more smooth than glass, yet nothing more brittle: nothing more fine than wit, yet nothing more fickle. 283.
27. One may point at a star, but not pull at it. 587.
28. Plant the crab-tree where you will, it will never bear pippins. 125.
29. Rebukes ought not to weigh a grain more of salt than of sugar. 512.
30. Right (good) coral needs (calls for) no colouring. 116.
31. Straight trees have crooked roots. 643.
32. The end of fishing is catching. 243.
33. The first breath is the beginning of death. 728.
34. The greatest mischief you can do the envious is to do well. 518.
35. The snail slides up the tower at last, though the swallow mounteth it sooner. 568.
36. The wooing was a day after the wedding. 708.
37. There is no wool so white but a dyer can make it black. 709.
38. Though the sauce be good, yet you need not forsake the meat for it. 535.
39. 'Tis easy to fall into a trap, but hard to get out again. 180.
40. To give a reason for fancy were to weigh the fire and measure the winds. 677, 415.
41. When the sun is highest, he casts the least shadow. 603.
42. Where none else will, the devil must bear the cross. 506.
43. Young is the goose that will eat no oats. 296.

### II. Proverbs in Euphues Wording Repeated by Fuller and Bohn, but not by Hazlitt

1. Better be stung by a nettle than pricked by a rose. 599.
2. I love to stand aloof from Jove and his thunderbolt. 212.
3. It is a bad soil where no flower will grow. 305.

4. Nothing that is violent is permanent. 660.
5. Sympathy of manners maketh conjunction of minds. 277.
6. The wound that bleedeth inwardly is the most dangerous. 722.

### III. Proverbs in Euphues Wording Repeated by Fuller, but not by Bohn or Hazlitt

1. A wet hand will hold a dead herring. 313.
2. Better eat salt with philosophers of Greece than eat sugar with courtezans of Italy. 531.
3. He that never took the oar in hand must not think scorn to be taught. 467.
4. The spaniel that fawneth when he is beaten will never forsake his master. 578.
5. Though all men were made of one metal, yet they were not cast all in the same mould. 443.
6. Those that are stung by the scorpion, are healed by the scorpion. 600.
7. To wear a horn and not know it, will do one no more harm, than to eat a fly and not see it. 42.
8. When the hop grows high it must have a pole. 350.
9. Would you eat finer bread than is made of wheat, or wear finer cloth than is made of wool? 55.

# APPENDIX D

## I. "RESEMBLANCES OF DICTION" NOTED BY BOND BETWEEN *EUPHUES* AND *PETITE PALLACE*

The references to *Euphues* are to the edition by Croll and Clemons, while those to *Petite Pallace* are to the edition by I. Gollancz. The numbers in parentheses refer to sections in this volume.

| EUPHUES | PETITE PALLACE |
|---|---|
| P. 6 (427). Painting is meeter for ragged walls than fine marble. | Vol. I, p. 163 (427). The fine marble you know needeth no painting; that is needful only for ragged walls. |
| P. 11 (99). The freshest colours soonest fade . . . . Which appeareth in this Euphues, whose wit being like wax apt to receive any impression . . . rashly ran into destruction. | Vol. II, p. 3 (99). As the freshest colours soonest fade the hue . . . so the finer wit he was endued withal, the sooner was he made thrall and subject to love. |
| P. 11 (451). The finest cloth is soonest eaten with moths. | Vol. I, p. 27 (451). No cloth so fine, but moths will eat it. |
| P. 19 (582). If you pound spices they smell the sweeter. | Vol. I, p. 27 (582). As spices the more they are beaten the sweeter scent they send forth. |
| P. 27 (68). Though the camomile the more it is trodden and pressed down the more it spreadeth. | Vol. II, p. 36 (68). As the herb camomile the more it is trodden the more it spreadeth. |
| P. 29 (181). Have I not also learned that one should eat a bushel of salt with him whom he meaneth to make his friend? | Vol. II, p. 61 (181). The Philosophers will us to eat a bushel of salt with a man before we enter into strict familiarity with him. |
| P. 34 (719). He that worst may is always enforced to hold the candle. (Bond recognized this as proverbial.) | Vol. II, p. 54 (719). How unequally it is provided that those which worst may, are driven to hold the candle! |

| EUPHUES | PETITE PALLACE |
| --- | --- |
| P. 35. Do we not commonly see that (499) in painted pots is hidden the deadliest poison? that (570) in the greenest grass is the greatest serpent? . . . that (546) in the most curious sepulchre are enclosed rotten bones? | Vol. II, p. 80 (499). As in fair painted pots poison oft is put.<br>Vol. II, p. 3 (570). Under the most green grass lie most great snakes.<br>Vol. II, p. 80 (546). In goodly sumptuous sepulchres rotten bones are rife. |
| P. 36 (472). A sweet panther with a devouring paunch. | Vol. I, p. 123 (472). The panther with his gay colours and sweet breath, allureth other beasts unto him, and being within his reach, ravenously devoureth them. |
| P. 36 (348). They account (beauty) a delicate bait with a deadly hook. | Vol. II, p. 3 (348). Under enticing bait (lie) entangling hooks. |
| P. 38 (559). Like the stone of Sicilia, the which the more it is beaten the harder it is. | Vol. II, p. 133 (559). Like the stone of Scilicia which the more it is beaten, the harder it is. |
| P. 44 (667). He that casteth water on the fire in the smith's forge maketh it to flame fiercer. | Vol. I, p. 154 (667). As the smith his forge, by casting on cold water, burneth more fiercely. |
| P. 95 (201). Wilt thou resemble . . . the foolish eyas which will never away? | Vol. II, p. 123 (201). But if they know him to be an eyas which will never away. |

## II. NON-PROVERBIAL PASSAGES IN *PETITE PALLACE* THAT INFLUENCED SIMILAR PASSAGES IN *EUPHUES*

1. Petite Pallace, I. 25:

   Neither would I you should count me in the number of those cowardly soldiers which at the first cannon that roareth, give over the siege of the city they assaulted [by a lover to his mistress].

   Euphues, 317:

   And yet, lady, I am not of that faint mind that though I wink

with a flash of lightning I dare not open mine eyes again, or having once suffered a repulse I should not dare to make assault [by a lover to his mistress].

Bond has noted a few resemblances of a similar non-proverbial character between *Petite Pallace* and *Euphues*. See p. 4, notes 10 and 11.

2. Petite Pallace, I. 124:

O vain Venus . . . remember yet how he [Vulcan] *took thee* and the adulterer Mars tardy in your treachery and lechery together stark naked *in an iron net*, and then called all the gods to take view of your vicious conversation, to thy utter shame and confusion.

Euphues, 83:

I would wish thou mightest try her [Venus'] punishment for a reward: that *being openly taken in an iron net* all the world might judge whether thou be fish or flesh.

Ovid, *Ars Amatoria*, II. 577–581: *Mulciber obscuros lectum circaque superque Disponit laqueos: . . . veniunt ad foedus amantes: Impliciti laqueis nudus uterque jacent. Convocat ille Deos.* — Greene, VII. 88: at last unto his shame, Vulcan entrapt them [Mars and Venus] slily in a net. — Bond, I. 240, 1, notes that the wording in *Euphues* here "is reminiscent of Pettie's *Pallace*."

3. Petite Pallace, I. 130:

other have been as sluttishly served (by women) as myself . . . as the fifty daughters of Danaus all but one slew their husbands the first night of their marriage.

Euphues, 87:

Danaus, whom they report to be the father of fifty children, had among them all but one that disobeyed him in a thing most dishonest.

Hypermnestra. See Ovid, *Heroides*, XIV.

4. Petite Pallace, I. 137:

I am as bad troubled as Simonides was to think and say what God was.

Euphues, 432:

not unlike Simonides, who being curious to set down what God was, the more leisure he took, the more loath he was to meddle.

Barckley, *Felicitie of Man*, 368: a wise answer of Simonides the Poet of Cyrus; of whom being desired to shew his opinion what God was, the Poet craved three days.

5. Petite Pallace, II. 11:

> And whereof springeth this error, that women may not first *make love* . . . if it were lawful for us to *make love*[1] where we like, we would never marry but to our mind and contentation.

Euphues, 271:

> A phrase now there is which belongeth to your shop-board, that is '*to make love*'[2]; and when I shall hear of what fashion it is made, if I like the pattern you shall cut me a partlet, — so as you cut it not with a pair of left-handed shears.

Pettie assisted in introducing this idiom[3] into English. The example given above from *Euphues* is the earliest quoted in *N. E. D.* It is likely that Pettie had this expression among others in mind, when, in his prefatory letter to his work (p. 5), he said of his words and phrases: "If you like not of some words and phrases used contrary to their common custom, you must think, that seeing we allow of new fashions in cutting of beards, in long waisted doublets, in little short hose, in great caps, in low hats, and almost in all things, it is as much reason we should allow of new fashions in phrases and words." — Ascham's *Scholemaster* (Arber ed., 85), written between 1563 and 1568, refers to English travellers returned from Italy as "the greatest *makers of loue*, the daylie daliers, with such pleasant wordes, . . ."

*A Midsummer Night's Dream*, I. i. 107: Demetrius . . . made love to Nedar's daughter. — See also *Macbeth*, III. i. 124; *Hamlet*, V. ii. 57; and *King Lear*, V. iii. 88.

6. Petite Pallace, II. 101:

> "Master Germanicus," saith she, "*I promise you by the love I bear you, for greater bond I have not to confirm my words by*, that it doth me more good to see you thus pleasantly disposed . . . "

Euphues, 66:

> and this *I vow* by the faith of a virgin and *by the love I bear thee* (*for greater bands to confirm my vow I have not*) that my father shall sooner martyr me in the fire than marry me to Philautus.

7. Petite Pallace, II. 109:

> In the country of Piedmont had his being one Pygmalion, a gentleman descended of noble birth, endued with perfection of person, and perfectly pourtrayed forth with the lineaments of learning, so that *it was doubtful whether he were more indebted to fortune for his birth, to nature for his beauty, or to his parents for his learning.*

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[1] Pettie repeats the expression, II. 12, 32, and 38.

[2] See *Euphues*, 271, 273 and 390, for other examples of 'make love.'

[3] Compare the French, *faire l'amour;* and the Italian, *far l'amore.* Christy, I. 653, no. 185, has a proverb of interest here: "The English love, the French make love."

EUPHUES, 10:

There dwelt in Athens a young gentleman of great patrimony and of so comely a personage that *it was doubted whether he were more bound to Nature for the lineaments of his person or to Fortune for the increase of his possessions.*

In discussing the well-known passage from Ascham's *Scholemaster*, Croll calls attention (*Euphues*, Introduction, xxii) to the absence of gentle blood from the catalogue of Euphues' equipment. In this respect Pettie's description of Pygmalion, who was "descended of noble birth," differs from Lyly's description of Euphues.

8. PETITE PALLACE, II. 121–122:

And touching their beloved . . . how in the presence of their ladies they [lovers] fry as hotly as Mount Aetna, how in their absence, they freeze as coldly as the hill of Caucasus.

EUPHUES, 105:

If thou be as hot as the Mount Aetna, feign thyself as cold as the hill Caucasus.

Ovid, *Remedia Amoris*, 491–492 (Bohn ed., 480): Although, to your misfortune, you should be burning in the midst of Aetna, take care to appear to your mistress more cold than ice.

9. PETITE PALLACE, II. 144:

Philosophy (should be studied by the perfect captain) to mortify the desires of the flesh, as it did in Alexander towards the wife and daughters of Darius.

EUPHUES, 97:

Follow Alexander, which hearing the commendation and singular comeliness of the wife of Darius so courageously withstood the assaults of fancy that he would not so much as take a view of her beauty.

Gosson, *Schoole of Abuse*, 59: To avoid this discommodity (of love) Cyrus refused to look upon Panthea, and Alexander the great on Darius wife.

## III. SOURCES OF SEVERAL PASSAGES IN *PETITE PALLACE* AND *EUPHUES*

1. PETITE PALLACE, II. 77:

If he be disposed to deal falsely with me, it is not my wary watching which will ward him from it, for love deceived Argus with his two hundred eyes! If he should be forbidden to leave it, he will use it the more, for our nature is to run upon that which is forbidden us; vices the more prohibited, the more provoked; and a wild colt the harder he is reined, the hotter he is . . . (83). Now, Gentlewomen,

let the casual end of this gentlewoman be a caveat to keep you from such wary watching of your husbands! It is but a mean to make them fall to folly the rather, as the thoughtful care of the rich man causeth the thief the sooner to seek the spoil of him.

Ovid, *Amores*, III. 4 (Bohn translation, p. 349):

I have sometimes seen the horse, struggling against his reins, rush on like lightning with his resisting mouth. Soon as ever he felt that rein was given, he stopped, and the loosened bridle lay upon his flowing mane. We are ever striving for what is forbidden, and are desiring what is denied us: . . . Argus used to carry a hundred eyes in his forehead, a hundred in his neck: and these Love alone many a time evaded. . . . Whatever is hoarded up, we long for it the more, and the very pains invite the thief: few care for what is granted.

Ovid's amatory poems would reveal upon closer investigation other passages that have been used by Pettie in the *Petite Pallace*.

2. Petite Pallace, II. 147:

The people called Massagetes, living in mountains without houses, enacted this law amongst them, that every inhabitant should have two tons, or vats, in the one should lie the husband, sons, and men-servants, in the other the wives, daughters, and maidservants; they never eat together but on holy days, and may not lawfully lie together but only once a week. Pompeius having occasion to travel that way, demanded of them, why they lived in that separated sort? They answered him: the Gods had given them but short time to live on the earth, which they meant to spend quietly, which being together with their wives, they said they could never do.

Guevara, *The Diall*, 1619 ed., II. xv, pp. 61–63: In the Annals of Pompeius I remember I have read, and do note one thing worthy of knowledge, that when Pompeius the Great passed first into Asia, as by chance he came by the mountains of Rapheos, he found in those places a barbarous nation that lived in the sharp mountains as wild beasts. . . . These barbarians had therefore a law among them, that every neighbour had in those mountains two caves: for the sharpness of the hills permitted not that they should have any houses. Therefore in one cave the husbands, the sons, and the servants were: and in the other, his wife, his daughters, and his handmaids abode: they did eat together twice in the week, and all the residue of the time they were separate the one from the other. The great Pompeius asked them what the cause was why they lived so, since it was so that in all the world there was never seen

nor read such extreme law, nor so strange a custom. The history sayeth in that place, that an ancient man answered him, saying, "Behold, Pompeius, that the Gods have given short life unto us that be present, in respect of that which he gave to our fathers that are past: and since we live but forty or fifty years at the uttermost we desire to enjoy those days in peace: for the life is so short and our troubles so long, that we have small time to rejoice from the wars . . ." (63). Truly, Faustine, I say that though we call the Messagetes barbarous, in this case they know more than the Latins. For he that is free from a brawling woman, hath escaped no small pestilence.

Nashe, *The Anatomie of Absurditie* McKerrow ed., I. 16, 3–5: The Messaget told Pompey they lay with their wives but once a week, because they would not hear their scoldings in the day, nor their pulings in the night.

3. Euphues, 58:
though the stone *Cylindrus* at every thunderclap roll from the hill, yet the pure sleep-stone mounteth at the noise. . . .

Plutarch, *Of the Names of Rivers and Mountains, And of Such Things As Are to Be Found There* (pseudo-Plutarchean), in *Plutarch's Essays and Miscellanies Comprising All His Works, etc.*, corrected and revised by William W. Goodwin, 1906, V. 502: In this mountain [Caucasus in Sythia] is found a stone, which is called the cylinder, upon this occasion. For as oft as Jupiter either thunders or lightens, so often this stone through fear rolls down from the top of the mountain: — as Dercyllus writes in his First Book of Stones.

# SPECIAL INDEX TO PASSAGES QUOTED FROM LYLY, PETTIE, ERASMUS AND SHAKESPEARE

The numbers in parentheses throughout this Index refer to sections in this book.

## I. LYLY'S WORKS

### A. *Euphues, The Anatomy of Wit,* and *Euphues and His England*

The references before the parentheses are to the edition of Croll and Clemons.


**4** (524); 5 (555, 686); 6 (55, 116, 205, 427, 650 [2]); 8 (88, 510, 707, 746); 9 (219, 504); 10 (247, 524); 11 (99, 102, 380, 451, 694); 12 (24, 34, 293, 330); 13 (129, 304); 14 (90, 144, 500, 594, 654, 743); 15 (378, 474); 16 (294, 536); 17 (34, 79, 96, 153, 338, 496, 561, 688); 18 (232, 331, 443); 19 (458, 582, 658, 731, 736, 752); 20 (125, 229, 299, 459); 21 (457, 532); 22 (604, 634); 23 (77, 395, 744); 24 (83, 188, 626).

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## B. Plays

The references before the parentheses are to Bond's edition of *The Complete Works of John Lyly*. Only those proverbs have been noted which are to be found also in *Euphues, The Anatomy of Wit*, in *Euphues and His England*, or in *Petite Pallace*.

Campaspe: I. ii. 77 (607); II. i. 66 (686), 73 (342); II. ii. 8 (375), 56 (546), 77 (74); 98 (418), 110 (415); 121 (652); III. iv. 6 (363), 120 (633); III. v. 35 (124), 37 (587), 54 (574); IV. iii. 31 (484); IV. iv. 24 (235), 32 (212); V. iv. 89 (14), 129 (416), 130 (11), 130 (250); *Epilogue at Black Friars*, 10 (309).

Sapho and Phao: I. i. 39 (717), 276 (702); I. iii. 31 (553); II. i. 134 (611); II. iv. 11 (135), 13 (559), 24 (669), 62 (747), 80 (687), 97 (487), 97 (593), 108 (131), 125 (562); III. ii. 1 (61), 11 (663); III. iv. 34 (366); IV. ii. 20 (41).

Gallathea: I. i. 19 (114), 69 (148); I. ii. 74 (143); III. i. 4 (509); III. iii. 20 (677); III. iv. 25 (541), 110 (415); IV. i. 39 (505), 40 (97), 45 (453), 46 (310); V. ii. 63 (143); V. iii. 70 (505); *Epilogue*, 11 (298).

Endimion, The Man in The Moon: I. ii. 10 (360); I. iii. 49 (1); I. iv. 47 (633); II. ii. 33 (337); III. i. 36 (131); III. iv. 12 (515), 110 (756), 114 (276), 129 (83), 145 (271); IV. ii. 9 (627); V. ii. 37 (296); V. iii. 39 (474), 211 (560), 231 (418).

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The Woman in the Moon: II. i. 174 (713); IV. i. 282 (110).

Love's Metamorphosis: I. ii. 5 (114), 10 (137), 40 (225), 45 (352); II. i. 48 (413); III. i. 4 (547), 45 (697), 52 (643), 90 (416), 94 (520); III. ii. 64 (464); IV. i. 68 (418); IV. ii. 30 (240), 74 (12), 106 (704), 135 (41); V. i. 45 (81); V. iv. 12 (74).

### C. Other Works

The references before the parentheses are to Bond's edition of *The Complete Works of John Lyly*. Only those proverbs have been noted which are to be found also in *Euphues, The Anatomy of Wit*, in *Euphues and His England*, or in *Petite Pallace*.

Pappe with an Hatchet, Vol. III, 402, 32 (303); 403, 11 (611); 404, 3 (549); 408, 29 (114); 412, 1 (680), 39 (260–261).

Poems, Vol. III, 448 (752); 450, 15 (131).

Entertainments at Cowdray, Vol. I, 426, 33 (68, 752).

Entertainments at Bisham, Vol. I, 473, 36–37 (609).

Entertainments at Sudeley, Vol. I, 480, 3 (15); 483, 33 (180).

## II. PETTIE'S *PETITE PALLACE*

The references before the parentheses are to the edition of I. Gollancz. All proverbs found in *Petite Pallace* have been noted, whether they occur in *Euphues* or not.

Vol. I: 2 (111, 276); 6 (5, 24, 133, 192, 377, 653); 7 (753); 11 (750); 14 (457); 15 (511, 524); 18 (291); 19 (685, 697); 20 (292, 438, 531); 22 (659); 24 (436); 25 (139, 278, 733); 27 (79, 349, 451, 596); 28 (70, 318); 31 (245); 32 (87); 33 (195, 537, 606); 35 (143, 249, 292, 592); 36 (345, 547, 582, 635, 664); 37 (567); 39 (119–120); 40 (74); 42 (168); 45 (45); 47 (701); 48 (466).

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Vol. II: 152 (622); 154 (441, 642); 155 (47, 191); 158 (298); 160 (286); 165 (161, 473); 164 (342, 348); 166 (705); 177 (30); 185 (468, 629).

## III. ERASMUS' *SIMILIA* AND *ADAGIA*

The references are to the edition of 1703–1706. Only those *Similia* and *Adagia* have been noted which are to be found in *Euphues*, *The Anatomy of Wit*, in *Euphues and His England*, or in *Petite Pallace*.

### A. Similia [1]

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[1] For other, non-proverbial *Similia* in *Euphues*, see De Vocht, and Croll and Clemons' edition of *Euphues*.

428 D (571); 434 A (406); 450 F (314); 459 B (39); 469 C (689); 476 E (692); 481 C (119); 491 A (104); 496 E (294), F (294); 503 A (222); 521 F (81); 527 F (631); 529 F (658); 543 A (130); 548 D (186); 556 B (633), D (553); 562 B, *Index, s.v.* Fugit (405); 563 C (357); 589 C (686); 606 A (68); 614 C (433), F (736); 615 B (271); 617 B, C, (458); 702 F (370); 740 B (209), C (729); 761 E (173); 782 E (113); 784 C (509); 787 B (731); 790 A (323); 821 A (589); 829 F (250); 830 F (161); 835 C (194); 851 A (720); 861 C (552), D (127); 911 F (580); 916 A (422); 923 B (152); 927 F (286); 951 A (666); 968 D, E (238); 971 B, *Index, s.v.* Qui (362); 1026 B (656); 1032 B (482), C (532); 1041 E (230); 1048 F (594); 1055 C (738); 1065 B (422); 1068 E (425); 1118 A (322); 1139 D (7); 1149 F (516); 1161 E (28); 1176 D (481); 1177 A (385).

## IV. SHAKESPEARE'S WORKS

The references are to W. A. Neilson's *The Complete Dramatic and Poetic Works of William Shakespeare.* Only those proverbs have been noted which are to be found also in *Euphues, The Anatomy of Wit,* in *Euphues and His England,* or in *Petite Pallace.*

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The Comedy of Errors: II. i. 110 (358); III. i. 19 (679); III. i. 75 (713); IV. ii. 27 (375).

The Two Gentlemen of Verona: I. i. 42 (34); I. i. 156 (315); I. ii. 30 (223); I. ii. 32 (419); I. ii. 137 (447); II. i. 175 (504); II. i. 178 (83); II. iii. 39 (627); II. iv. 23 (83); II. iv. 177 (412); II. iv. 192 (410); II. vi. 12 (85); II. vi. 23 (461); II. vii. 25 (592); III. i. 156 (587); III. i. 378 (354); III. ii. 14 (633); IV. i. 62 (462); IV. ii. 14 (578); IV. iv. 96 (699); V. iv. 54 (420).

A Midsummer-night's Dream: II. i. 202 (578); II. ii. 137 (342).

The Merchant of Venice: I. i. 42 (656); I. ii. 15 (672); I. iii. 99 (149); II. vii. 59 (720); II. vii. 65 (290); II. vii. 69 (546); II. ix. 79 (251); II. ix. 82 (316); III. ii. 63 (408); III. v. 18 (536).

The Taming of the Shrew: Ind., ii. 145 (724); I. ii. 55 (319); II. i. 34 (470); III. ii. 10 (429); IV. ii. 46 (618); IV. iv. 107 (106); V. i. 155 (377).

The Merry Wives of Windsor: I. i. 256 (211); I. iii. 16 (469); I. iii. 70 (604); I. iv. 114 (439); II. i. 5 (415); II. ii. 61 (510); II. ii. 215 (405); II. iii. 30 (App. A, No. 206); II. iii. 40 (309); III. iv. 106 (227); III. v. 106 (428); III. v. 128 (227); IV. v. 54 (47); IV. v. 60 (694); V. v. 245 (428).

Much Ado about Nothing: I. i. 60 (192); I. i. 79 (50); I. i. 262 (631); I. i. 263 (62); I. ii. 15 (468); II. i. 41 (470); II. i. 73 (435); II. i. 182 (420); II. i. 339 (340); II. iii. 102 (685); III. i. 107 (176); III. ii. 14 (335); III. ii. 80 (700); III. iii. 55 (439); III. iv. 27 (750); III. v. 18 (111); IV. i. 254 (574); V. i. 82 (684); V. i. 178 (701); V. ii. 52 (713); V. iv. 29 (750).

As You Like It: I. ii. 57 (681); I. ii. 220 (645); I. ii. 299 (565); II. i. 14 (634); II. iv. 6 (702); III. ii. 113 (511); III. ii. 115 (362); III. ii. 117 (524); III. ii. 136 (386); III. ii. 138 (385); III. ii. 184 (707); IV. i. 123 (108); IV. i. 203 (631); V. iv. 94 (504); V. iv. 60 (471); Epilogue, 3–6 (686).

Twelfth Night, or What You Will: I. iii. 68 (625); I. iii. 78 (253); I. v. 25 (7); I. v. 56 (22); I. v. 329 (428); II. iii. 134 (175); II. iv. 71 (493); III. i. 43 (606); III. i. 159 (407); III. iv. 215 (App. A, No. 7); III. iv. 263 (307); IV. i. 62 (334); IV. ii. 125 (29).

Troilus and Cressida: I. i. 14 (439); I. i. 85 (439); I. ii. 27 (309); I. ii. 146 (185); I. iii. 89 (606); III. i. 112 (209); III. ii. 163 (692); III. ii. 185 (646); III. iii. 256 (246); IV. v. 224 (190); V. iii. 37 (393); V. vii. 19 (700).

All's Well That Ends Well: I. i. 148 (452); I. ii. 1 (635); I. iii. 20 (720); I. iii. 66 (428); II. ii. 3 (221); II. iii. 47 (102); II. iii. 125 (154); II. iii. 215 (404); IV. iv. 35 (190); V. ii. 45 (404); V. iii. 6 (234); V. iii. 9 (259); V. iii. 39 (468).

Measure for Measure: I. ii. 28 (549); I. ii. 129 (257); I. iv. 31 (375); II. ii. 34 (659); II. iv. 35 (152); II. iv. 123 (284); III. i. 135 (457); V. i. 64 (324); V. i. 299 (699); V. i. 415 (390); V. i. 416 (436); V. i. 458 (625); V. i. 543 (445).

Pericles, Prince of Tyre: I. Prol. 29 (753); I. iv. 4 (92); IV. i. 9 (286); IV. vi. 151 (284).

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B. Histories

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Richard the Second: I. i. 156 (259); I. iii. 145 (606); I. iii. 236 (613); I. iii. 275 (120); I. iii. 378 (462); II. i. 34 (660); II. i. 154 (385); II. iii. 144 (73); II. iii. 171 (133); III. ii. 19 (570); V. i. 88 (174); V. v. 23 (237).

The First Part of Henry the Fourth: I. ii. 162 (106); II. iv. 441 (68); II. iv. 455 (490); II. iv. 470 (642); III. ii. 61 (16); III. iii. 102 (685); III. iii. 144 (240); III. iii. 192 (220).

The Second Part of Henry the Fourth: I. iii. 99 (161); II. iv. 65 (702); II. iv. 134 (454); III. i. 88 (144); III. ii. 50 (190); IV. i. 221 (48); IV. iv. 54 (218); IV. v. 93 (30); V. i. 34 (269).

Henry the Fifth: I. ii. 291 (720); II. i. 16 (720); III. ii. 38 (716); III. vii. 33 (373); III. vii. 68 (161); III. vii. 124 (268); IV. Prol. 34 (606); IV. iii. 93 (18); IV. iv. 70 (188); V. iii. 78 (747).

The First Part of Henry the Sixth: I. iii. 55 (698); I. iii. 84 (720); II. iv. 33 (524); III. ii. 33 (145); III. iii. 3 (133); V. iii. 107 (237).

The Second Part of Henry the Sixth: I. i. 208 (401); I. iv. 126 (27); II. i. 53 (482); II. iv. 69 (707); II. vi. 21 (751); III. i. 53 (669); III. i. 77 (698); III. i. 158 (448); III. i. 288 (570); III. ii. 402 (106); IV. vii. 86 (363); V. i. 100 (542); V. ii. 28 (190); V. ii. 55 (226).

The Third Part of Henry the Sixth: II. i. 55 (597); II. ii. 17 (718); II. vi. 55 (436); III. i. 38 (113); III. ii. 50 (113); III. ii. 114 (707); III. ii. 191 (83); III. iii. 200 (259); IV. i. 113 (665); IV. vi. 88 (532); V. i. 49 (594); V. vi. 11 (353).

Richard the Third: I. i. 116 (475); I. ii. 5 (351); I. ii. 148 (202); I. iii. 350 (620); II. iii. 4 (543); III. i. 79 (286); III. i. 94 (279); III. vii. 144 (560); IV. i. 55 (App. A, No. 7); IV. iv. 358 (650); IV. iv. 364 (324); V. ii. 17 (112); V. iii. 91 (720); V. iii. 193 (112).

Henry the Eighth: I. iii. 48 (102); I. iii. 55 (416); III. ii. 110 (260–261); V. iii. 11 (192).

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Julius Caesar: III. i. 42 (208); III. i. 98 (82); III. i. 171 (410); III. i. 189 (376); III. ii. 116 (543); IV. iii. 27 (448); IV. iii. 189 (152).

Hamlet, Prince of Denmark: I. ii. 65 (328); I. ii. 66 (287); I. ii. 72 (152); I. ii. 146 (704); I. ii. 161 (270); I. iii. 20 (73); I. iii. 47 (672); I. iii. 61 (308); II. i. 65 (223); II. i. 102 (660); II. ii. 174 (609); II. ii. 182 (604); II. ii. 209 (751); II. ii. 605 (164); III. i. 78 (367); III. i. 100 (732); III. i. 102 (20); III. ii. 98 (83); III. ii. 101 (712); III. ii. 252 (525); IV. iii. 9 (574); IV. vii. 112 (633); V. ii. 282 (476); V. ii. 316 (463).

Othello, The Moor of Venice: I. iii. 202 (133); I. iii. 293 (144); II. iii. 241 (192); II. iii. 74 (386); II. iii. 218 (649); II. iii. 327 (48); III. i. 52 (468); III. iii. 135 (625); III. iii. 155 (292); III. iii. 203 (87); III. iii. 275 (428); III. iii. 343 (369); III. iv. 146 (192); V. i. 104 (751); V. ii. 347 (15).

King Lear: I. i. 85 (376); II. ii. 167 (287); II. iii. 76 (234); III. ii. 31 (256); IV. vii. 85 (259); V. iii. 3 (237).

Macbeth: I. iii. 116 (32); I. iii. 146 (106); I. v. 66 (570); III. i. 92 (192); III. ii. 11 (133); III. iv. 122 (45); III. iv. 136 (680); IV. iii. 81 (449); IV. iii. 210 (622); V. v. 16 (152).

Timon of Athens: I. i. 22 (246); I. i. 95 (256); III. vi. 31 (611); V. i. 135 (43).

Antony and Cleopatra: I. ii. 171 (469); II. v. 8 (433); III. ii. 20 (26); IV. xii. 28 (215).

Coriolanus: I. i. 237 (635); I. iii. 92 (477); II. iii. 260 (324); III. i. 152 (398); III. i. 197 (92); IV. vii. 54 (410); V. iii. 140 (664).

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Sonnets: XX. 5 (334); XLII, 13 (270); CIV. 9 (151).

The Passionate Pilgrim: 308 (310).

# GENERAL INDEX OF PROVERBS

IN this Index appear all the words that are printed in capitals in the boldface headings in the "List of Proverbs." Other important words in the proverbs are likewise included.

A number not in parenthesis following a proverb indicates the number of the section in which the proverb is treated. When the letter *a* is added to the section number, as 314a, the proverb is to be found in the smaller type of the section, except in occasional instances when it is to be found among the passages quoted from *Euphues* or *Petite Pallace* at the beginning of the section.

When a number in parenthesis follows a cross-reference in this Index, it refers to the proverb of the corresponding number listed under the word to which the cross-reference is given.

## A


**Abeston,** The stone Abeston being once made hot, will never be made cold, Appendix A, No. 201 (p. 379).
**Above,** Things above us are not for us, 1.
**Abstain,** It is a virtue to abstain from pleasure, 662.
**Abused,** The best thing may be abused, 33.
**Acanthis,** Acanthis lives in the thistles, and grasshopper in the grass, 2.
**Ache,** Better tooth (eye) out than always ache (aching), 637.
**Achilles,** Achilles' spear could as well heal as hurt, 542a.
**Acorns,** Great oaks from little acorns grow, 541a.
**Addled egg,** As good be an addled egg as an idle bird, 185.
**Afraid,** He that is afraid of leaves, let him not go into the woods (a-hunting), 3.
**After-clap,** *see* Beware (3).
**Agree,** To agree like cats and dogs, 4.
**Agreeable,** That which is not agreeable today will tomorrow be still less so, 5.
**Air,** Air is death to the diseased or wounded man, 751.
**Ajax,** Safe under the shield of Ajax, 6.
**Alike,** The sun shines upon all alike, 606.
**All,** *see* Black (1); End (2), (3); Flour; Friend (4), (5); Mend; Sun (4); Venture (2); etc.
**All things,** *see* Change (1); Common (1); Eft; Measure (2); Time (3).
**Alone,** It is not good for man to be alone, 749.
**Altered,** What cannot be altered must be borne, not blamed, 52.

**Amend,** (1) He may find fault that cannot amend, 219.
(2) If every one mend one, all shall be amended, 52.
**Anchor,** (1) Good riding at two anchors, if the one fail, the other may hold, 7.
(2) Weigh anchor and hoist up sail, 676.
(3) It is too late to cast anchor when the ship is shaken to pieces against the rock, Appendix A, No. 124 (p. 372).
**Angel,** Men are men (not angels, gods), 192 a.
**Anger,** (1) Anger punishes itself, 8.
(2) The fly has its spleen (anger), 250.
**Angles,** He angles for the fish that is already caught, 9.
**Angling,** *see* Fishing.
**Angry,** Be angry with (hate) the vice, not the man, 659.
**Answer,** (1) A soft answer turneth away wrath, 726.
(2) We must answer a fool with silence, 10.
**Ant,** The ant has its gall, 11.
**Ape,** (1) Old maids lead apes in hell, 470.
(2) The ape kills her young with kindness, 12.
**Apelles,** Apelles was no good painter the first day, 126 a.
**Apple,** (1) From the eggs to the apples, 186.
(2) Won with a nut and lost with an apple, 706.
(3) *see* Crab-tree; Eye (8).
**April shower,** *see* Shrink (2).
**Archer,** (1) Not who shoots, but who hits, is a good archer, 556.
(2) A good archer is not known by his arrows, but by his aim, 556 a.
**Artificers,** Artificers are wont in their last works to excel themselves, 14.
**Ascend,** Natural love descends but it does not ascend, 409.
**Ashes,** *see* Fire (16).
**Away,** Two (three) may keep counsel if one (two) be away, 361.

## B

**Bacchus,** *see* Ceres.
**Bad,** *see* Beginning (1); Cloth (2); Excuse; Ground.
**Back,** (1) He is steel (metal) to the back, 588.
(2) *see* Horse (2).
**Bait,** The hook is hidden under the bait, 348.
**Bald,** (1) You'll not believe he's bald till you see his brains, 29.
(2) *see* Forelock.
**Bargain,** Two words (more words than one) to a bargain, 715.
**Bark,** (1) As near as bark to tree, 460.
(2) Never put the hand between the bark and the tree, 311.
**Barking,** The moon does not fear the barking of dogs, 448.
**Barley-corn,** A barley-corn is better than a pearl to a cock, 15.

**Battle,** (1) The chance of battle is uncertain, 664.
(2) *see* Devil (2).
**Bavin,** (1) Bavins are known by their bands, 17.
(2) The bavin is but a blaze, 16.
**Bayard,** Who is so (more) bold as (than) blind Bayard is? 47.
**Bean,** To take two pigeons with one bean, 619.
**Bear,** (1) Sell not the bear's skin before you have caught him, 18.
(2) One bear will not bite another, 700 a.
**Beard,** To lick the fat from one's beard, 383.
**Beat,** He that cannot beat the horse (ass), beats the saddle, 19.
**Beauty,** (1) Beauty and honesty seldom agree, 20.
(2) Beauty may have fair leaves, yet bitter fruit, 21.
(3) Beauty perishes (is but a blossom); virtue endures, 22.
**Bed,** *see* Board; Lamb (1).
**Bee,** (1) As busy as a bee, 64.
(2) Bees that have honey in their mouths have stings in their tails, 25.
(3) The bee is hurt with its own honey, 23.
(4) Where the bee makes honey, the spider sucks poison, 24.
(5) Though the bee delights to suck the fair flower, yet is she at last cloyed with the honey, 342 a.
**Beetle,** The beetle (scarab, humble-bee, fly) flies over many a sweet flower and lights in a cow-shard, 26.
**Befall,** Befall what befall may, 106.
**Beggar,** Set a beggar on horseback and he will gallop, 27.
**Beginning,** (1) A bad beginning has a bad ending, 28.
(2) Like beginning, like ending, 28 a.
(3) Love is sweet in the beginning, but sour in the ending, 734.
(4) Such beginning, such end, 28 a.
**Behind,** (1) The best (worst, greatest) is yet behind, 32.
(2) We know not what is in the wallet (budget) behind, 663.
(3) *see* Farther; Forelock.
**Believe,** (1) You'll not believe he's bald till you see his brains, 29.
(2) We soon believe what we desire, 30.
**Belly,** (1) His eyes are bigger than his belly, 204.
(2) *see* Sweet (2); Word (4).
**Belong,** When the word is out, it belongs to another, 712.
**Bent,** (1) The bow long bent breaks at last, 54.
(2) To have the bent of one's bow, 31.
(3) Young twigs may be bent but not old trees, 654.
**Besom,** *see* Broom (2).
**Best,** *see* Behind (1); Caterpillar; Love (16); Shoe (3); Wine (3), (7); Wit (3).
**Best thing,** *see* Abused.
**Betide,** Betide what betide may, 106.

**Better,** *see* Bread (4); Seldom (2); Shrew; etc.
**Beware,** (1) Beware of had I wist, 35.
(2) It is good (wise) to beware by other men's harm, 294.
(3) Beware of an after-clap, 740 a.
**Bird,** (1) A bird in the hand is better than two (ten) in the bush (wood), 727.
(2) Birds are trained with a sweet call, but caught with a broad net, 37.
(3) The more the bird caught in the limebush strives, the faster it sticks, 36.
(4) To every bird his own nest is best, 471 a.
(5) You catch birds by laying salt on their tails, 38.
(6) *see* Addled egg; Crow (4); Taurus.
**Bitch,** The hasty bitch (dog) brings forth blind whelps, 39.
**Bite,** One bear will not bite another, 700 a.
**Black,** (1) All that are black dig not for coals, 40.
(2) Black will take no other color (hue), 98.
(3) *see* Line (2); Ox; Swan; White (1); Wool (1).
**Blade,** He has eaten his corn in the blade, 117.
**Blamed,** *see* Altered.
**Blessing,** Out of God's blessing into the warm sun, 287.
**Blind,** (1) The blind man eats many a fly, 42.
(2) *see* Bayard; Goose (2); Bitch.
**Blister,** (1) Fair words blister not the tongue, 43.
(2) Report hath a blister on her tongue, 44.
**Blood,** (1) Blood will have blood, 45.
(2) There is no difference of bloods in a basin, 154.
(3) To wring blood out of a stone, 668.
**Blossom,** Beauty is but a blossom, 22.
**Blue,** True blue (purple) will never stain, 46.
**Board,** Many things chance between the board and the bed, 564 a.
**Boat,** He hath an oar in every man's boat, 466.
**Body,** (1) Honor follows virtue as the shadow doth the body, 547.
(2) *see* Composition.
**Bold,** Who is so (more) bold as (than) blind Bayard is? 47.
**Bone,** (1) A broken bone is stronger when it is well set, 48.
(2) A gilded sepulchre is full of rotten bones, 546.
(3) What is bred in the bone will not out of the flesh, 49.
**Books,** To be in (out of) one's books, 50.
**Born,** (1) The greatest felicity is never to be born, 222.
(2) *see* Mother (1); Moon (1).
**Borne,** What cannot be altered must be borne, not blamed, 52.
**Bottom,** Venture not all in one bottom, 656.
**Bought,** (1) Wit is never good till it be bought, 694.
(2) Bought wit is best, 694 a.

**Bound,** They that are bound must obey, 53.
**Bow,** (1) The bow long bent breaks at last, 54.
(2) To have the bent of one's bow, 31.
(3) *see* Robin Hood; String (1).
**Brains,** *see* Bald (1).
**Bran,** All flour has its bran, 247.
**Brave,** Fortune favors the brave, 262.
**Bread,** (1) He knows on which side his bread is buttered, 371.
(2) No butter will stick on my bread, 64.
(3) The same knife cuts bread and a man's finger, 364.
(4) He would eat finer (better) bread than is made of wheat, 55.
**Break,** *see* Head (2); Hedge (2); Stumble.
**Breath,** *see* Death (3).
**Breed,** (1) All things that breed in the mud are not efts (eels), 184.
(2) It had need to be a wily mouse that should breed in a cat's ear, 453.
(3) *see* Familiarity.
**Bridal,** It is meet (fit) that a man be at his own bridal, 440.
**Brighter,** *see* Iron (2).
**Brittle,** (1) The purest glass is most brittle, 283.
(2) *see* Glass (2).
**Broom,** (1) A new broom sweeps clean, 60.
(2) No more difference than between a broom and a besom, 59.
**Brothers,** Disagreements among brothers are the most bitter, 328a.
**Brown,** To be in a brown study, 61.
**Budget,** *see* Behind (2).
**Bull,** (1) In time the savage bull will bear the yoke, 62.
(2) Milo was able to carry the bull which he had carried as a calf, 444.
(3) When one comes before a bull, he should not wear red, 187a.
**Burden,** Great honors are great burdens, 346.
**Burn,** (1) It is better to marry than burn, 430.
(2) *see* Fire (4), (8); Fly (2); Satyrus.
**Burnt child,** Burnt child dreadeth fire, 63.
**Bush,** (1) Good wine needs no bush, 686.
(2) *see* Bird (1).
**Busy,** *see* Bee (1).
**Butter,** No butter will stick on my bread, 65.
**Buttered,** *see* Bread (1).
**Buy,** (1) His old brass must buy a new pan, 469.
(2) Who buys hath need of one hundred eyes, who sells hath enough of one, 66.
(3) *see* Repentance (2).

C

**Calf,** (1) Who bulls the cow must keep the calf, 123.
(2) *see* Bull (2).
**Calm,** (1) After a calm comes a storm, 67.
(2) After a storm comes a calm, 591.
**Cambric,** The cambric is sooner stained than the coarse canvas, Appendix A, No. 186 (p. 378).
**Camomile,** The more camomile is trodden on the faster it grows, 68.
**Can,** I can but will not hurt you, 69.
**Candle,** (1) He that worst may must hold the candle, 719.
(2) *see* Devil (2); Fly (2); Saint (1).
**Canker,** The canker soonest eats the fairest flowers (roses), 70.
**Canterbury,** A Canterbury tale, 71.
**Cap,** His cap is better at ease than his head, 72.
**Care,** Past cure past care, 133.
**Carver,** To be one's own carver, 73.
**Case,** The case (grief) is light where counsel (reason) can take place, 74.
**Cask,** *see* Vessel (3).
**Cast,** (1) To cast beyond the moon, 75.
(2) *see* Sun (6); White (1).
**Castle,** (1) A castle that parleys, and a woman that will hear, they will both yield, 76.
(2) As many castles have been taken by clemency as cruelty, Appendix A, No. 40 (p. 363, note 5).
(3) That castle does not merit mercy that yields rather for want of fresh supply than at the suit of the besieger, Appendix A, No. 37 (p. 363).
**Cat,** (1) To agree like cats and dogs, 4.
(2) *see* Breed (2).
**Catch,** (1) If you run after two hares you will catch neither, 323.
(2) *see* Fish (1); Frog; Hare (1); Hook (1); etc.
**Catching,** (1) I had not thought of catching you when I fished for another, 78.
(2) *see* Fishing.
**Caterpillar,** The caterpillar (worm) eats the best fruits (trees), 79.
**Cause,** (1) An ill cause cannot come to good effect, 28 a.
(2) The cause taken away, the effect vanisheth, 80.
(3) Such as the cause of everything is, such will be the effect, 28 a.
**Cedar,** Tall cedars from little grains shoot high, 541 a.
**Ceres,** *Sine Cerere et Baccho friget Venus,* 81.
**Certain,** *see* Death (2).
**Chameleon,** The chameleon lives on air (changes color), 83.

**Chance,** *see* Happen (1); War (1).
**Change,** (1) There is change of all things, 84.
(2) It is wise to change one thing for another thing that is better, 85.
(3) Honors change manners, 347.
**Changeling,** You are no changeling, 86.
**Charily,** *see* Chastely.
**Chastely,** If not chastely, yet charily, 87.
**Cheer,** Good will and welcome is your best cheer, 679.
**Cherries,** Cherries and news fall price soonest, 88.
**Chickens,** You count your chickens before they be hatched, 89.
**Child,** (1) A young child like new wax easily receives any form, 90.
(2) Burnt child dreadeth fire, 63.
(3) The children born the last be often loved the best, 376 a.
(4) To pull Hercules' shoe upon a child's foot, 552.
**Chin,** He must needs swim that is held up by the chin, 614.
**Chips,** Hew (look) not too high lest chips fall in thy eye, 402.
**Clap,** The thunderbolt hath but its clap, 626.
**Clay,** (1) Men are made of clay but women are made of men, 441.
(2) The potter fashions his clay when it is soft, 500.
**Claw,** A lion is known by his claw (paw), 392.
**Clerk,** (1) The greatest clerks are not the wisest men, 91.
(2) The priest forgets that ever he was clerk, 503.
**Cloth,** (1) Cut your coat according to your cloth, 136.
(2) It is a bad cloth that will take no other color, 97.
(3) The moth does most mischief to the finest cloth, 451.
(4) To measure his cloth by another's yard, 434.
(5) He would wear finer cloth than is made of wool, 55 a.
(6) *see* Silk.
**Cloud,** (1) After clouds comes fair weather, 591.
(2) Drawing evil about one as the northeast wind does clouds, 167.
**Coals,** (1) All that are black dig not for coals, 40.
(2) To blow at coals in hope to quench them, 92.
**Coat,** *see* Cloth (1).
**Cocatrice,** The cocatrice by sight only slayeth, Appendix A, No. 7 (p. 358).
**Cock,** (1) A barley-corn is better than a pearl (diamond) to a cock, 15.
(2) The young cock croweth as he the old heareth, 93.
(3) It's a very ill cock that will not crow before he be old, 93 a.
**Codrus,** Poorer than Codrus (Irus), 498.
**Cold,** *see* Abeston; Hot (1), (2), (3); Cole-prophet (Cold-prophet); Love (2).
**Coldest,** *see* Flint (1).

**Cole-prophet (Cold-prophet),** A cole-prophet is "one who pretends by magic or occult means to predict the future"; a false prophet, 94.
**Cole-wort,** A cole-wort twice sodden, 95.
**Coloquintida,** A little coloquintida spoils a whole pot of porridge, 96.
**Color,** (1) Freshest colors (flowers) soonest fade, 99.
(2) *see* Black (2); Chameleon; Cloth (2); Devil (2); Elephant.
**Coloring,** Right (good) coral needs no coloring, 116.
**Colt,** (1) A young child like a young colt is better ruled with a gentle rein than with a sharp spur, 100.
(2) The ragged colt may prove a good horse, 101.
(3) To have a colt's tooth in one's head, 102.
**Come,** (1) Come (hap, betide, befall) what come will (may), 106.
(2) *see* Egg (2); Fire (12); Weeping-cross; etc.
**Command,** He is unworthy to command who cannot command himself, 298.
**Commendable,** The more common a good thing is the more commendable, 108.
**Commodity,** Every commodity has its discommodity, 107.
**Common,** (1) All things common among friends, 109.
(2) *see* Commendable.
**Commonweal,** Private welfare is not to be preferred before commonweal, 505.
**Company,** (1) Good company makes short miles, 110.
(2) Misery loves company, 446.
(3) *see* Devil (2).
**Comparison,** Comparisons are odious, 111.
**Composition,** The disposition of the mind follows the composition of the body, 156.
**Concord,** *see* Discord.
**Conscience,** Conscience has a thousand witnesses, 112.
**Consent,** Silence gives consent, 560.
**Constant,** (1) Constant only in inconstancy, 114.
(2) *see* Stone (2).
**Cook,** Better pay the cook than the doctor, 115.
**Coral,** Right (good) coral needs no coloring, 116.
**Corn,** (1) He has eaten his corn in the blade, 117.
(2) To make a long harvest for a little corn, 326.
**Council,** One of the court but none of the council, 121.
**Counsel,** (1) Counsel (virtue) must be followed, not praised, 118.
(2) Good counsel proceeds from a friendly mind, 291.
(3) No man should work at their pleasure without counsel, Appendix A, No. 174 (p. 377).
(4) The case is light where counsel (reason) can take place, 74.
(5) *see* Court (3); Keep (1).

**Counterfeit,** The counterfeit coin shows more gilding than gold, Appendix A, No. 153 (p. 375, note 13).
**Country,** (1) A man's country is where he does well, 119.
(2) A valiant man esteemeth every place to be his own country, 120.
(3) *see* Devil (2).
**Courage,** Courage provokes hardiness, Appendix A, No. 177 (p. 377).
**Course,** (1) Nature will have its course, 459.
(2) Youth will have its course (swinge), 725.
**Court,** (1) He that lives in the court dies upon straw, 122.
(2) It is better to have a friend at court than a penny in purse, 269.
(3) One of the court but none of the council (counsel), 121.
**Cow,** Who bulls the cow must keep the calf, 123.
**Cow-shard,** *see* Beetle.
**Crab,** As the crab swims always against the stream, so wit always strives against wisdom, 124.
**Crab-tree,** Plant the crab-tree where you will, it will never bear pippins, 125.
**Cradle,** Better have one plough going than two cradles, 494.
**Craft,** No man is his craft's master the first day, 126.
**Crane,** The crane holds a stone in its mouth (foot) to preserve silence (to avoid sleep), 127.
**Creek,** To cry creek, 128.
**Crete,** In Crete one must learn to lie, 129.
**Cripple,** (1) If you dwell next door to a cripple you learn to halt, 172.
(2) It is hard (ill, no) halting before a cripple, 310.
**Crocodile,** Crocodile tears, 130.
**Crooks,** Timely crooks the tree that will a good cammock be, 131.
**Cross,** (1) He hath never a cross to bless himself with, 150 a.
(2) It is an ill procession where the devil carries the cross, 506.
**Crow,** (1) He will say the crow is white, 132.
(2) Rarer than a white crow, 132 a.
(3) The crow's foot is on her eye, 41 a.
(4) The crow thinks her own bird fairest, 471 a.
**Crown,** The end crowns all, 190.
**Crumbs,** To pick up one's crumbs, 483.
**Crystal,** (1) Between glass and crystal there is a great difference, 282.
(2) The fine crystal is sooner crazed than the hard marble, Appendix A, No. 193 (p. 379).
**Cup,** (1) There's many a slip (many things happen) 'twixt the cup and the lip, 564.
(2) To drink of the same cup, 168.

**Cure,** (1) A sharp sore must have a sharp cure, 574.
(2) Past cure past care, 133.
(3) *see* Sore (2).
**Cushion,** (1) To lay cushions under the elbows, 484.
(2) To miss the cushion, 134.
**Cut,** (1) Cut not the fire with a sword, 135.
(2) Cut your coat according to your cloth, 136.
(3) *see* Grass (2); Sore (1); Tongue (1).
**Cypress,** (1) The cypress tree beareth a fair leaf but no fruit, 137.
(2) The tall cypress tree springs from a very small seed, 541 a.

D

**Dainties,** Far-fetched and dear bought are dainties (fit, meet) for ladies, 213.
**Danger,** (1) Danger and delight grow both upon one stalk, 138.
(2) Delays breed danger, 145.
(3) The more danger, the more honor, 139.
(4) *see* Remembrance (2).
**Dangerous,** (1) The wound that bleedeth inwardly is the most dangerous, 722.
(2) The second fall in sickness is ever most dangerous, 740.
**Day,** (1) A wonder lasts but nine days, 707.
(2) One may see day at a little hole, 140.
(3) The longest day must have an end, 141.
(4) The wooing was a day after the wedding, 708.
(5) *see* Craft; Fish (2); Line (1); Love (3); Penelope (1), (2).
**Dead,** *see* Lion (2); Live (5).
**Death,** (1) An honorable death is better than a shameful life, 143.
(2) Nothing more certain than death, and nothing more uncertain than the hour of death, 82.
(3) The first breath is the beginning of death, 728.
(4) *see* Air.
**Debt,** Promise is debt, 507.
**Deceive,** He that once deceives is ever suspected, 144.
**Deep,** Still water runs deep, 669.
**Defile,** He that touches pitch will be defiled, 490.
**Delay,** (1) Delay in love is dangerous, 145 a.
(2) Delays are (breed) perilous (dangers), 145.
**Delight,** (1) Every dram of delight hath a pound of despite, 166.
(2) *see* Danger (1).
**Demonides,** Demonides wished that his crooked shoes might fit the feet of him who had stolen them, 146.
**Descend,** *see* Ascend; Fire (3).
**Deserve,** He deserves not the sweet that will not taste the sour, 147.

**Desire,** *see* Believe (2).
**Despite,** *see* Delight (1).
**Destiny,** (1) Destiny may not be avoided, 148.
(2) Marriage and hanging go by destiny, 316.
**Detected,** There is nothing so secret but it is detected at last, 739.
**Devil,** (1) An Italianated Englishman is a devil incarnate, 359.
(2) It is an ill procession (army, battle, country, company) where the devil carries (bears, holds) the cross (candle, banner, colors), 506.
(3) The devil can cite Scripture to his purpose, 149.
(4) The devil dances in an empty pocket, 150.
**Devilish,** 'Tis ill to sin, 'tis devilish to persevere, 192a.
**Dew,** Love like dew falls as well upon the lowly as the mighty, 416.
**Dial,** The point of the dial moves though none can see that it moves, 151.
**Die,** (1) All men must die, 152.
(2) Live as if thou shouldst die immediately, 397a.
(3) The good die young, 286.
(4) The second felicity is soon to die, 222.
**Difference,** *see* Blood (2); Broom (2); Glass (1); Staring.
**Dig,** He falls into the pit he digs for another, 489.
**Dined,** I have dined as well as my Lord Mayor (of London), 155.
**Discommodity,** *see* Commodity.
**Discord,** Discord makes concord more pleasant, 729.
**Disease,** God hath provided a remedy for every disease, 514.
**Dispose,** Man proposes and God disposes, 424.
**Disposition,** The disposition of the mind follows the composition (constitution, complexion) of the body, 156.
**Dissemble,** He that cannot dissemble knows not how to (cannot) live (reign), 157.
**Do,** (1) Do as you would be done to, 436a.
(2) *see* Soon (3); Rome; Would (1).
**Doctor,** *see* Cook; Physician (1).
**Doers,** (1) Ill doers are ill deemers, 353.
(2) The greatest talkers are not the greatest doers, 620.
**Dog,** (1) A dog in the manger that neither eats nor lets others eat, 159.
(2) An old dog biteth sore, 158.
(3) As the dogs of Egypt drink water by snatches, 163.
(4) Dogs are hard drove when they eat dogs, 691a.
(5) Silly dogs are more angry with the stone than with the hand that flung it, 162.
(6) The dog returns to his vomit and the cleansed sow to her mire, 161.
(7) The hindmost (last) dog (hound) may catch the hare, 160.

(8) The moon does not fear the barking of dogs (wolves), 448.
(9) *see* Bitch; Cat (1); Hare (4).
**Doing,** Who has never done thinking never begins doing, 623.
**Door,** Is the wind in that door? 685.
**Dove,** (1) Doves (pigeons) have no gall, 164.
(2) To catch two doves with one pea, 619.
**Draff,** Draff was his errand but drink he would, 165.
**Dram,** Every dram of delight hath a pound (ounce) of despite, 166.
**Drawing,** Drawing evil about one as the north-east wind does clouds, 167.
**Drink,** (1) As deep drinketh the goose as the gander, 169.
(2) The more that a man drinks, the more he may, 450.
(3) Ever drink, ever dry, 450 a.
(4) *see* Cup (2); Dog (3); Dropsy; Draff; Mandrake.
**Drives out,** One love (fire, nail) drives out another, 410.
**Dropsy,** The more the man with dropsy drinketh the more thirsty he is, 170.
**Drowned,** One that is born to be hanged will never be drowned, 315.
**Drowning,** He that fears drowning will avoid the water, 171.
**Drunken,** Drunken folks are always dry, 450 a.
**Drunkenness,** What soberness conceals, drunkenness reveals, 571.
**Dunghill,** The sun is never the worse for shining on a dunghill, 604.
**Dwell,** If you dwell next door to a cripple you will learn to halt, 172.
**Dyer,** There is no wool so white but a dyer can make it black, 709.

## E

**Eagle,** Eagles take (no) flies (fleas), 173.
**Ear,** (1) He goes away with a flea in his ear, 245.
(2) His ears may burn, 176.
(3) Kings have long ears and large hands, 363.
(4) To be together by the ears, 635.
(5) To shake one's ears, 175.
(6) *see* Breed (2).
**Early,** Early up and never the near, 174.
**Earth,** (1) The earth makes not the gold the worse, 177.
(2) The earth yields both food and poison, 178.
**Ease,** Ease is the sauce of labor, 179.
**Easy,** It is easy to fall into a trap, but hard to get out again, 180.
**Eat,** *see* Blind (1); Bread (4); Dog (1); Kernel; Salt (1), (2); Snake (2); Wolf (2), (3).
**Ebb,** After a flow there comes an ebb, 248.
**Edge,** A blunt whetstone makes a sharp edge, 681.
**Eel,** (1) He holdeth a wet eel by the tail, 182.
(2) Hold fast an eel with a fig-leaf, 339.

(3) Women like to wet eels, 183.
(4) *see* Eft.
**Effect,** *see* Cause (1), (2), (3).
**Eft,** All things that breed in the mud are not efts (eels), 184.
**Egg,** (1) From the eggs to the apples, 186.
(2) To come of the same egg, 104.
(3) Won with an egg and lost with the shell, 706.
(4) *see* Addled egg.
**Elbow,** To sow pillows (cushions) under the elbows, 484.
**Elder,** The elder tree is fullest of pith and farthest from strength, Appendix A, No. 206 (p. 380).
**Elephant,** He that cometh before an elephant will not wear bright colors, 187.
**Ell,** As good is an inch as an ell, 355.
**Empty,** *see* Devil (4); Vessel (1).
**End,** (1) Mark the end, 189.
(2) The end crowns all, 190.
(3) The end tries all, 190.
(4) *see* Day (3); Fish (2); Life (1); Pain (2); War (1); Wit (1).
**Ending,** *see* Beginning (1), (3).
**Enemy,** You revenge yourself on your enemy when you carry yourself well, 518.
**Envy,** Envy shoots (strikes) at the fairest flowers (at a high mark), 191.
**Equality,** In friendship there must be equality, 278.
**Err,** To err is human, 192.
**Euripides,** Euripides thought it lawful for the desire of a kingdom to transgress the bounds of honesty, 193.
**Even,** Even as nurses, 194.
**Evil,** (1) He sucked evil from the nurse's milk, 601.
(2) Of two evils (ills) the least is to be chosen, 195.
(3) Evils that one is accustomed to do not offend, 753.
(4) Women are necessary evils, 705.
(5) *see* Life (1); Cloud (2); Sore (1).
**Exchange,** To exchange the substance for the shadow, 196.
**Excuse,** A bad excuse is better than none at all, 197.
**Experience,** (1) Experience is the mistress of fools, 198.
(2) Experience is the mother of wisdom, 199.
**Extremity,** Extremity of law is extremity of wrong, 200.
**Eyas,** The foolish eyas (niasse) will never away, 201.
**Eye,** (1) Better eye (tooth) out than always aching, 637.
(2) Have an eye to the main chance, 401.
(3) His eyes are bigger than his belly, 204.
(4) Love comes in at the eyes, 408.
(5) That the eye seeth not the heart rueth not, 203.

(6) The light is not (nought) for sore eyes, 388.
(7) The sore eye infecteth the sound, 202.
(8) Those women who have apples or strales in their eyes, everywhere hurt with their looking, 13.
(9) Two eyes are better than one, 332.
(10) *see* Buy (2); Chips; Master (2).

F

**Face,** (1) A good face needs no band (paint), 205.
(2) He carries two faces in one hood, 206.
(3) One hand washes another and both wash the face, 312.
**Fain,** Fair words make fools fain, 208.
**Faint,** Faint heart never won fair lady, 207.
**Fair,** *see* Beauty (2); Blister (1); Cypress (1); Faint; Fool (4); Hanged (3); Sepulchre; Storm (2); Word (4); etc.
**Fairest,** *see* Envy; Flower (3); Silk.
**Faith,** (1) To pin one's faith on another's sleeve, 487.
(2) Where love is there is faith, 414.
(3) *see* Grecian (1).
**Fall,** *see* Chips; Dew; Higher (1); Pit; Sit (1); Tree (2); etc.
**Falling out,** The falling out of lovers is a renewing of love, 209.
**Falsehood,** (1) There is falsehood in fellowship, 210.
(2) *see* Fraud.
**Familiarity,** Too much familiarity breeds contempt, 211.
**Far,** *see* Jupiter (1); Millstone; Run (1); Tub; Wet (1).
**Far-fetched,** Far-fetched and dear bought are dainties for ladies, 213.
**Farther,** The farther he goes the farther behind, 214.
**Farthest,** *see* Lapwing; Way (2).
**Fashion,** (1) Tailors and writers must mind the fashion, 746.
(2) There is no more hold of a new friend than of a new fashion, 273.
**Fast,** To play fast and loose, 215.
**Fat,** (1) As fat as a fool, 216.
(2) To lick the fat from one's beard (lips), 383.
**Father,** Like (such a) father, like (such a) son, 217.
**Fattest,** The fattest soil untilled is most subject to weeds, 218.
**Fault,** (1) He may find fault that cannot amend, 219.
(2) Where there is no fault there needs no pardon, 220.
(3) In all perfect works, as well the fault as the face is to be shown, Appendix A, No. 181 (p. 378).
**Fear,** *see* Afraid.
**Fed,** Better fed than taught, 221.
**Felicity,** The greatest felicity is never to be born, and the second soon to die, 222.

**Fellowship,** *see* Falsehood.
**Fern-bush,** Either the fox or the fern-bush, 265.
**Fetch,** (1) To come to fetch fire, 105.
(2) To fetch a windlass, 223.
(3) *see* Far-fetched,
**Fig,** No man gathers figs of thistles, 299.
**Fig-leaf,** *see* Eel (2).
**Fine,** The fine marble needs no painting, 427.
**Finger,** (1) Putting him from her with her little finger (whole hand), she drew him to her with her whole hand (little finger), 225.
(2) You two are finger and thumb, 224.
(3) *see* Knife.
**Fire,** (1) Cut (quench) not the fire with a sword, 135.
(2) Fire cannot be hidden in straw (flax), 228.
(3) Fire descends not, 229.
(4) Fire that is closest kept burns most of all, 233.
(5) It is ill setting fire and flax (tow) together, 226.
(6) No fire without smoke, 236.
(7) Soft fire makes sweet malt, 231.
(8) The fire which gives light at a distance, will burn when near, 235.
(9) The same fire purifies gold and consumes straw, 232.
(10) To blow at fire (coals) in hope to quench it (them), 92.
(11) To carry fire in the one hand and water in the other, 230.
(12) To come to fetch fire, 105.
(13) To go through fire and water, 227.
(14) To quench fire with oil, 234.
(15) Weigh the fire and measure the wind, 677.
(16) Fire raked up in ashes keeps its heat a long time, 730.
(17) *see* Child (2); Drives out; Flint (1); Fly (2); Pyrausta; Satyrus; Smoke (1), (2), (3); Spark; Time (2); Water (2).
**First,** Not the first to suffer injury, 237.
**Fish,** (1) All fish are not caught with flies, 239.
(2) Fish and guests smell at three days' end, 238.
(3) He angles for the fish that is already caught, 9.
(4) Neither fish nor flesh nor good red herring, 240.
(5) The fish bred in a dirty puddle will ever taste of mud, Appendix A, No. 137 (p. 373).
(6) The sea has fish for every man, 537.
(7) *see* Hook; Salt fish.
**Fished,** (1) He hath fished fair and caught a frog, 242.
(2) *see* Catching (1).
**Fishing,** The end of fishing is not angling, but catching, 243.
**Fist,** To grease in the fist, 303.
**Fit,** *see* Bridal.

**Flap,** He gave him a flap with a fox-tail, 244.
**Flattery,** There is flattery in friendship, 268.
**Flax,** *see* Fire (2), (5).
**Flea,** (1) He goes away (stands) with a flea in his ear, 245.
(2) *see* Eagle.
**Flee love,** Follow love (pleasure) and it will flee thee, flee love (pleasure) and it will follow thee, 405.
**Flesh,** *see* Bone (3); Fish (4).
**Flint,** (1) In the coldest flint there is hot fire, 246.
(2) To wring water (blood) out of a flint, 668.
**Flour,** All flour has its bran, 247.
**Flow,** After a flow there comes an ebb, 248.
**Flower,** (1) Freshest flowers soonest fade, 99 a.
(2) It is a bad ground where no flower will grow, 305.
(3) The fairest flower in your garland (garden), 249.
(4) *see* Canker; Envy.
**Fly,** (1) The fly has its spleen, 250.
(2) The fly (moth) plays with the fire (candle) until it is burned, 251.
(3) *see* Blind (1); Eagle; Fish (1); Swallow (2).
**Fold,** He that can sell lawn before he can fold it, he shall repent him before he have sold it, 545.
**Follow,** *see* Counsel (1); Flee love; Nature (1); Shadow (2).
**Fool,** (1) A fool will not give his bauble for the tower of London, 394 a.
(2) A little thing pleaseth a fool, 394.
(3) Better one house be cumbered with two fools than two houses spoiled, 255.
(4) Fair words make fools fain, 208.
(5) Fools have the wit to keep themselves out of the rain, 253.
(6) He bringeth him into a fool's paradise, 252.
(7) Two fools in one house are a couple too many, 254.
(8) Young men think old men fools, but old men know that young men are fools, 723.
(9) *see* Answer (2); Experience (1); Fat (1).
**Foolish,** *see* Eyas.
**Foot,** (1) A great shoe upon a little foot, 553.
(2) Do not make thy foot thy head, 256.
(3) Having once wet their feet, they care not how far they wade, 680.
(4) He does not let grass grow under his feet, 300.
(5) The black ox never trod on thy foot, 41.
(6) To cut the grass under one's feet, 301.
(7) To have the length (measure) of one's foot, 382.
**Forbidden,** (1) Forbidden fruits are sweetest, 258.
(2) Our nature is to run upon that which is forbidden us, 257.

**Forced,** Love may not be forced, 418.
**Fore-armed,** He that is fore-warned is fore-armed, 665.
**Forelock,** Take occasion (time, opportunity, fortune) by the forelock (top, front), for she is bald behind, 468.
**Fore-warned,** *see* Fore-armed.
**Forge,** Water in a smith's forge serves rather to kindle than quench, 667.
**Forget,** (1) Forgive and forget, 259.
(2) *see* Clerk (2).
**Forgive,** *see* Forget.
**Fork,** (1) He is better with the rake than with a fork, 261.
(2) The fork is commonly the rake's heir, 260.
**Fortune,** (1) Fortune favors the brave, 262.
(2) *see* Forelock; Get (1); War (1).
**Foul,** (1) Foul water as soon as fair will quench hot fire, 263.
(2) *see* Wolf (5).
**Found,** (1) Better lost than found, 404.
(2) Here I found you and here I leave you, 264.
(3) Shame once found is lost, 548.
**Fountain head,** *see* Water (4).
**Fox,** (1) Either the fox or the fern-bush, 265.
(2) It is a blind (silly) goose that comes to a fox's sermon, 295.
(3) When the fox preaches, beware your geese, 266.
(4) A fox (wolf) may change his hair, but not his heart, 731.
**Fox-tail,** He gave him a flap with a fox-tail (with a smooth lie), 244.
**Frankincense,** Frankincense is burned before it smell, 267.
**Fraud,** There is fraud in friendship, 268.
**Free,** Thought is free, 625.
**Freeze,** To sweat at meat and freeze at work, 612.
**Friend,** (1) A faithful friend is like a phoenix, 271.
(2) A friend is another self, 270.
(3) A friend is not so soon gotten as lost, 272.
(4) All are not friends who smile on you, 275.
(5) All things common among friends, 109.
(6) It is better to have a friend at court than a penny in purse, 269.
(7) Old friends and old wine are best, 274.
(8) There is no more hold of a new friend than of a new fashion, 273.
(9) *see* Kindred; Salt (2); Swallow (2); Time (2); Try (1).
**Friendly,** *see* Counsel (2).
**Friendship,** (1) Friendship between man and man is less sincere than friendship between man and woman, 276.
(2) Friendship (love) is grounded upon the similitude of manners, 277.

(3) In friendship (love) there must be equality, 278.
(4) There is fraud (flattery) in friendship, 268.
(5) When love puts in friendship is gone, 420.

**Frog,** He hath fished fair and caught a frog, 242.

**Frosts,** Sharp frosts bite forward spring, 279.

**Fruit,** (1) A tree is known by its fruit, 642.
(2) He who would gather fruit should plant trees, Appendix A, No. 4 (p. 358).
(3) Ripe fruit is soonest rotten, 519.
(4) *see* Beauty (2); Caterpillar; Cypress; Forbidden (1).

**Frying-pan,** He leaps from the frying-pan into the fire, 565 a.

## G

**Galen,** Galen giveth goods, Justinian honors, 280.

**Gall,** (1) A honey tongue, a heart of gall, 343.
(2) *see* Ant; Dove (1).

**Galled,** Rub a galled horse on the back and he will wince, 525.

**Gander,** *see* Goose (1), (3).

**Garden,** It is the fairest flower in your garden (garland), 249.

**Generality,** One particularity concludeth no generality, 473.

**Get,** (1) To get goods is the benefit of fortune, but to keep them is the gift of wisdom, 281.
(2) We know what we have but not what we shall get, 367.

**Getting,** Sparing is getting, 579.

**Gift,** A gift is valued by the mind of the giver, 732.

**Gilding,** If pills were pleasant they would not want gilding, 485.

**Glass,** (1) Between glass and crystal there is a great difference, 282.
(2) Glasses and lasses are brittle ware, 284.
(3) The purest glass is most brittle, 283.
(4) Wine is the glass of the mind, 687.

**Glisters,** *see* Gold (1).

**Glory,** It is more glory to use the victory moderately than to get it mightily, Appendix A, No. 39 (p. 363).

**Gluttony,** Gluttony slays more than the sword, 607.

**Go,** You go (take) the wrong way to the wood, 285.

**God,** *see* Blessing; Good (2); Dispose; Remedy (1); Wise (4).

**Gold,** (1) All is not gold that glisters (glitters), 290.
(2) Gold is approved in the furnace and the friend in trouble, 630 a.
(3) Gold is tried by the touchstone, 288.
(4) *see* Earth (1); Fire (9); Iron (3); Key (1); Time (2).

**Golden,** In golden pots are hidden the most deadly poisons, 499.

**Good,** (1) It is good (wise) to (he is a happy man who can) beware by other men's harm, 294.

(2) Those that God loves (the good) do not live long (die young), 286.
(3) *see* Company (1); Colt (2); Coral; Counsel (2); Halfpenny; Merry (1); Sauce (3); Wife; Wine (1), (7); etc.
**Good name,** (1) A good name is rather to be chosen than great riches, 292.
(2) The loss of one's good name is worse than the loss of money, 292 a.
**Good thing,** The more common a good thing is the more commendable, 108.
**Goose,** (1) As deep drinketh the goose as the gander, 169.
(2) It is a blind goose that comes to a fox's sermons, 295.
(3) What is sauce for a goose is sauce for a gander, 169 a.
(4) When the fox preaches, beware your geese, 266.
(5) Young (old) is the goose that will eat no oats, 296.
(6) It is a blind goose that knows not a fox from a fern-bush, 265.
**Gospel,** All is not gospel that comes out of his mouth, 297.
**Govern,** He is unworthy to govern (command) others who cannot govern (command) himself, 298.
**Grapes,** No man gathers grapes of thorns, nor figs of thistles, 299
**Grass,** (1) He does not let grass grow under his feet, 300.
(2) To cut the grass under one's feet, 301.
(3) *see* Heart (2); Grasshopper; Snake (1).
**Grasshopper,** The grasshopper lives in the grass, 2.
**Gravelled,** Gravelled (stalled) in the sand (suds), 302.
**Grease,** To grease in the fist (hand), 303.
**Great,** *see* Music (1); Seed (1); Shoe (1); Spark.
**Greatest,** *see* Behind (1); Clerk (1); Felicity; Hate (1); Music (1); Sea (1); Talkers; Vessel (1).
**Grecian,** (1) Grecian faith, 304.
(2) The Grecian ladies counted their age from their marriage, not their birth, 757.
**Green,** *see* Laurel; Wound (1).
**Green rushes,** Strew green rushes for the stranger, 593.
**Greyhound,** The mastiff never liked greyhound, 432.
**Grief,** The grief is light where counsel can take place, 74.
**Ground,** It is a bad ground where no flower will grow, 305.
**Grow,** *see* Camomile; Grass (1); Ground; Rose (1); Stalk.
**Gudgeon,** To swallow a gudgeon, 609.
**Guest,** (1) An unbidden guest knoweth not where to sit (must bring his stool with him), 306.
(2) *see* Fish (2).

H

**Hab nab,** The meaning of this expression was (*c.* 1700), "at adventure, unsight unseen, hit or miss," 307.

**Hail fellow,** Be not hail fellow well met with (give not) every one (your hand), 308.

**Hair,** (1) Against the hair, 309.
(2) *see* Fox (4).

**Half-penny,** He thinks his half-penny (penny, farthing) good silver, 624.

**Halt,** *see* Cripple (1).

**Halting,** *see* Cripple (2).

**Hand,** (1) Do not give thy hand to every one, 308.
(2) One hand washes another, and both wash the face, 312.
(3) *see* Bark (2); Finger (1); Fire (11); Grease; Herring (1); King (1).

**Hanged,** (1) He that is born to be hanged shall never be drowned, 315.
(2) To be hanged on a fair pair of gallows, 314.

**Hanging,** Marriage and hanging go by destiny, 316.

**Hap,** Hap what hap may, 106.

**Happen,** (1) It happens (chances) in an hour that happens (comes) not in seven years, 317.
(2) *see* Cup (1).

**Happiness,** Happiness is not long without heaviness, 737 a.

**Happy,** (1) Once to have been happy is misery enough, 318.
(2) *see* Warned (1).

**Hard,** (1) Hard with hard makes not the stone wall, 320.
(2) It is a hard winter when one wolf eats another, 691.
(3) It is hard to wive and thrive in a year, 319.
(4) *see* Cripple (2); Impossible (2).

**Hare,** (1) He seeks to catch a hare with a tabor, 77.
(2) Hold with the hare and run with the hound, 321.
(3) If you run after two hares you will catch neither, 323.
(4) The hare (fly) will insult the dead lion (dog), 322.

**Harm,** *see* Beware (2).

**Harp,** (1) To harp on the same (one) string, 324.
(2) To harp on that string that makes no music, 325.

**Harvest,** To make a long harvest for a little corn, 326.

**Haste,** (1) Haste makes waste, 327.
(2) Marry in haste and repent at leisure, 429.

**Hatched,** *see* Chickens.

**Hate,** (1) The greatest hate springs from the greatest love, 328.
(2) *see* Angry; Love (3); Woman (3).

**Hatred,** The truth begets hatred, 648.

**Have,** *see* Get (2); Venture (1).
**Hawk,** (1) A haughty hawk will not prey on carrion, 733.
(2) In time all hawks stoop to the lure, 330.
(3) A carrion kite will never be a good hawk, 733 a.
**Hawking,** The first point of hawking is hold fast, 329.
**Head,** (1) Two heads (wits, eyes) are better (see more) than one, 332.
(2) You break my head and give me a plaster, 57.
(3) *see* Cap; Foot (2); Many (2); Toad (1).
**Heal,** *see* Physician (1); Scorpion; Wound (1).
**Heart,** (1) Faint heart never won fair lady, 207.
(2) The heart (soul) is not where it lives, but where it loves, 334.
(3) To take heart at grace (grass), 333.
(4) What the heart thinketh the tongue clacketh, 335.
(5) *see* Eye (5); Fox (4); Honey (1); Impossible (2); Sweet (2).
**Heaven,** Marriages (weddings) are made in heaven, 428.
**Hedge,** (1) A low hedge is easily leaped over, 56 a.
(2) You will break a gap where the hedge is whole, 56.
(3) You would leap over the stile before you come to the hedge, 381.
**Hedgehog,** Hedgehogs lodge among thorns because they themselves are prickly, 336.
**Helen,** It is better to spin with Penelope all night than to sing with Helen all day, 583.
**Hell,** *see* Ape (1).
**Hence,** From hence come those tears, 621.
**Hercules,** To pull Hercules' shoe upon a child's foot, 552.
**Herring,** (1) A wet hand will hold a dead herring, 313.
(2) *see* Fish (4).
**Hew,** *see* Chips.
**Hide,** (1) Love cannot be hid, 407.
(2) *see* Pot (1).
**High,** (1) He is high in the instep and straight-laced, 337.
(2) *see* Chips; Hop (2).
**Higher,** (1) The higher the rise (I climb) the greater the fall, 338.
(2) The stream stopped swells the higher, 592.
**Highest,** (1) The sun at the highest declines, 602.
(2) When the sun is highest it casts the least shadow, 603.
**Hill,** To hop against the hill, 349.
**Himself,** (1) He is not wise who is not wise for himself, 693.
(2) He is unworthy to govern others who cannot govern himself, 298.
**Hindmost,** *see* Dog (7).
**Hold,** Hold fast an eel with a fig-leaf, 339.
**Hole,** *see* Day (2).
**Holidays,** To lay (hang) one up for holidays, 340.

**Home,** (1) The long home, 399.
(2) The farthest way about is the nearest way home, 673.
**Homer,** Other poets come to Homer's basin to lap up that which he doth cast up, 341.
**Honesty,** (1) Beauty and honesty seldom agree, 20.
(2) He that loses his honesty hath nothing more to lose, 403.
(3) *see* Euripides.
**Honey,** (1) A honey tongue, a heart of gall, 343.
(2) He has honey in his mouth and a razor at his girdle, 343 a.
(3) Of honey the bottom is best, 689.
(4) Too much honey cloys the stomach, 342.
(5) *see* Bee (2), (3), (4), (5).
**Honeymoon,** It is but honeymoon with them, 344.
**Honor,** (1) Great honors are great burdens, 346.
(2) Honors change manners, 347.
(3) Honor is the reward of virtue, 345.
(4) *see* Danger (3); Man (2); Shadow (2).
**Hood,** He carries two faces in one hood, 206.
**Hook,** (1) The fish playeth so long with the hook until it be caught, 241.
(2) The hook is hidden under the bait, 348.
**Hop,** (1) To hop against the hill, 349.
(2) When the hop grows high it must have a pole, 350.
**Horse,** (1) He that cannot beat the horse (ass) beats the saddle, 19.
(2) Rub a galled horse on the back and he will wince, 525.
(3) The master's eye fattens the horse, 431.
(4) *see* Colt (2); Saddle (1), (2); Steed.
**Horseback,** Saint George on horseback, 527.
**Host,** He that reckons without his host (hostess) reckons twice, 513.
**Hot,** (1) As hot as a toast, as cold as a clock (key), 351.
(2) Hot love, soon cold, 421.
(3) Soon hot, soon cold, 573.
(4) Strike when the iron is hot, 594.
(5) The stone Abeston being once made hot, will never be made cold, Appendix A, No. 201 (p. 379).
**Hound,** *see* Dog (7); Hare (2).
**Hour,** *see* Happen (1).
**House,** (1) Better one house be cumbered with two fools than two houses spoiled, 255.
(2) Two fools in one house are a couple too many, 254.
(3) *see* Smoke (4).
**Human,** *see* Err.
**Hurt,** (1) I can but will not hurt you, 69.
(2) What you don't know won't hurt you, 369.
**Husband,** A good wife makes a good husband, 683.

I

**Idle,** (1) Better be idle than ill (not well) occupied (employed), 352.
(2) *see* Addled egg.
**Ill,** (1) Ill doers are ill deemers, 353.
(2) *see* Cripple (2); Devil (2); Evil (2); Idle (1); Sparrows.
**Impossible,** (1) It is impossible to avoid destiny, 148.
(2) Nothing is impossible (hard) to a willing heart (mind), 354.
**Impostume,** *see* Lancing.
**Inch,** As good is an inch as an ell, 355.
**Inconstancy,** *see* Constant (1).
**Inconstant,** Women are inconstant, 704.
**Injury,** Not the first to suffer injury, 237.
**Instep,** He is high in the instep and straight-laced, 337.
**Iron,** (1) Iron not used soon rusts, 357.
(2) The more iron is used the brighter it is, 356.
(3) Iron (silver, gold) with often handling is worn to nothing, 358.
(4) *see* Strike; Sword (2).
**Irus,** *see* Codrus.
**Italianated,** An Italianated Englishman is a devil incarnate, 359.
**Ivy,** The ivy is always green, 379 a.

J

**Jealousy,** True love is never without jealousy, 412.
**Jewel,** The finest jewel is fashioned with the hard hammer, Appendix A, No. 217 (p. 381).
**Joy,** Joy that is shared is doubled, 622 a.
**Joyful,** The remembrance of past dangers is joyful, 516.
**Judge,** The judge should not respect the man more than the matter, 659 a.
**Jupiter,** (1) Far from Jupiter and his thunderbolt (lightning), 212.
(2) Jupiter laughs at the perjuries of lovers, 360.
**Justinian,** *see* Galen.

K

**Keep,** (1) Two (three) may keep counsel (a secret) if one (two) be away, 361.
(2) *see* Get (1); Wolf (6).
**Kernel,** He that will eat the kernel must crack the nut, 362.
**Key,** (1) A gold key will open any lock, 289.
(2) Cold as a key (clock), 351.
**Kindle,** (1) To kindle coals in hope to quench them, 92.
(2) *see* Water (1).

**Kindred,** (1) Love hath no respect of kindred (friend), 756.
(2) The greater the kindred is, the less the kindness is, 328 a.
**King,** (1) Kings have long ears and large hands, 363.
(2) *see* Knitter of caps.
**Knife,** The same knife cuts bread and a man's finger, 364.
**Knight,** *see* Knitter of caps.
**Knitter of caps,** A knight (king) or a knitter of caps, 365.
**Knot,** He has tied a knot with his tongue, that he cannot undo with all his teeth, 628.
**Know,** (1) We know what we have but not what we shall get, 367.
(2) What you don't know won't hurt you, 369.
(3) You may know by the market-folk how the market goes, 366.
(4) *see* Bread (1); Manners (2); Shoe (3); Tree (1); Wind (4); etc.
**Knowing nothing,** In knowing nothing is the sweetest life, 370.

## L

**Labor,** You shall never labor younger, 724.
**Labyrinth,** Enter not into a labyrinth without a thread, 372.
**Lady,** *see* Faint; Far-fetched; Grecian (2).
**Lamb,** (1) Go to bed with the lamb, and rise with the lark, 373.
(2) *see* Wolf (1), (6).
**Lancing,** The lancing of the impostume by one that intended murder, 374.
**Lapwing,** The lapwing cries farthest from her nest, 375.
**Lark,** *see* Lamb (1).
**Lass,** *see* Glass (2).
**Last,** (1) Though last not least, 376.
(2) *see* Dog (7); Shoemaker; Snail; Work (1).
**Late,** (1) It is better late than never, 377.
(2) *see* Steed.
**Laurel,** The laurel is always green, 379.
**Law,** (1) Love is without law, 411.
(2) *see* Extremity.
**Lawless,** Love is lawless, 411.
**Lawn,** (1) He that will sell lawn before he can fold it, he shall repent him before he have sold it, 545.
(2) The fairest lawn is soonest stained, 561.
**Lay,** To lay in water, 380.
**Leaden,** (1) A leaden sword in an ivory sheath, 615.
(2) To slay with a leaden sword, 616.
**Leaf,** *see* Beauty (2); Cypress (1).
**Leap,** (1) Look before you leap, 400.

(2) You would leap over the stile (hedge) before you come (be near) to the hedge (stile), 381.
**Learn,** Live and learn, 395.
**Least,** (1) They that love most speak least, 419.
(2) The greatest talkers are the least doers, 620.
(3) *see* Evil (2); Last (1); Sun (6).
**Leather,** He that makes the shoe cannot tan the leather, 550.
**Leave,** *see* Found (2); Live (3).
**Lees,** (1) No wine without lees, 690.
(2) To sell one's wine and drink water (lees), 754.
**Leisure,** *see* Haste (2).
**Length,** To have the length of one's foot, 382.
**Lick,** *see* Fat (2).
**Lie,** (1) A traveller may lie with authority, 639.
(2) As a tree falls, so shall it lie, 641.
(3) To lie for the whetstone, 384.
(4) In Crete one must learn to lie, 129.
**Life,** (1) Evil life has evil end, 28 a.
(2) Life is a pilgrimage, 385.
(3) Life is but a span, 386.
(4) Life is sweet, 387.
(5) *see* Death (1); Knowing nothing.
**Light,** *see* Counsel (4); Eye (6); Fire (8); Stand (1).
**Lightning,** *see* Jupiter (1).
**Like,** (1) As like as two peas, 389.
(2) Everyone as he likes (loves), 391.
(3) Like will to like, 390.
(4) *see* Father; Greyhound.
**Limebush,** *see* Bird (3).
**Line,** (1) No day without a line, 142.
(2) White silver draws black lines, 562.
**Lion,** (1) A lion is known by his claw (paw), 392.
(2) The hare will insult a dead lion, 322.
(3) The lion spares the suppliant, 393.
**Lip,** (1) There's many a slip 'twixt the cup and the lip, 564.
(2) *see* Fat (2 ).
**Little,** *see* Day (2); Harvest; Porridge; Seed (1); Shoe (1); Spark.
**Little thing,** A little thing pleaseth a fool, 394.
**Live,** (1) He lives long that lives well, 398.
(2) Live and learn, 395.
(3) Live in the world as if thou meanest to leave it, 397.
(4) Thou must live as if thou shouldest die immediately, 397 a.
(5) We must live by the living and not by the dead, 396.
(6) *see* Dissemble; Heart (2); Pyrausta.
**Living,** *see* Live (5).

**Lock,** *see* Key (1).
**Long,** (1) The long home, 399.
(2) *see* Bow (1); Harvest; King; Live (1); Vessel (3).
**Longest,** *see* Day (3).
**Look,** (1) Look before you leap, 400.
(2) *see* Chips; Main chance; Meaning; See (1); Star (1).
**Looking,** Love comes by looking, 408.
**Loose,** *see* Fast.
**Lord Mayor,** *see* Dined.
**Lose,** He that loseth his honesty hath nothing more to lose, 403.
**Lost,** (1) Better (as good) lost than (as) found, 404.
(2) Shame once found is lost, 548.
(3) *see* Friend (3); Taste.
**Love,** (1) Follow love (pleasure) and it will flee thee, flee love (pleasure) and it will follow thee, 405.
(2) Hot love soon cold, 421.
(3) Love as if you were likely to hate, hate as if you were some day likely to love, 406.
(4) Love cannot be hid, 407.
(5) Love comes by looking, 408.
(6) Love hath no respect of kindred (friend), 756.
(7) Love is lawless, 411.
(8) Love is never without jealousy, 412.
(9) Love is sweet in the beginning, but sour in the ending, 734.
(10) Love is without reason, 415.
(11) Love like dew falls as well upon the lowly as the mighty, 416.
(12) Love makes the proud man to stoop, 417.
(13) Love may not be forced, 418.
(14) Natural love descends but it does not ascend, 409.
(15) One love drives out another, 410.
(16) The best wits are soonest subject to love, 34.
(17) They that love most speak least, 419.
(18) When love puts in friendship is gone, 420.
(19) Where love is there is faith, 414.
(20) Where there is no trust, there is no love, 414 a.
(21) Who often protests that he is not in love is still in love, 413.
(22) *see* Ceres; Falling out; Friendship (2), (3); Hate (1); Heart (2); Like (2); Make (1); Marry (2); Misery (1); Phrigius; Time (4); Trust (1); Wise (4); Woman (3).
**Lover,** (1) Jupiter laughs at the perjuries of lovers, 360.
(2) *see* Falling out.
**Lupus,** *Lupus in fabula,* 422.
**Lure,** In time all hawks stoop to the lure, 330.

## M

**Mad,** You'll never be mad (married), you are of so many minds, 735.
**Main,** *see* Main chance.
**Main chance,** Look to the main chance, 401.
**Make,** (1) The English love, the French make love, Appendix D, II (p. 400, note 3).
(2) Neither meddle nor make, 439.
(3) *see* Marriage (2); Salt fish; Shoe (2).
**Malt,** Soft fire makes sweet malt, 231.
**Man,** (1) A woman is the woe of man, 703.
(2) Man honors the place, not the place the man, 423.
(3) Man proposes and God disposes, 424.
(4) Men are made of clay, but women are made of men, 441.
(5) Men are men (not angels, gods), 192 a.
(6) *see* Alone; Angry; Beware (2); Die (1); Friendship (1); Many (2); Propose; etc.
**Mandrake,** To drink the juice of mandrake, 425.
**Manners,** (1) Honors change manners, 347.
(2) You know good manners, but you use but a few, 426.
(3) Sympathy of manners maketh a conjunction of minds, 277 a.
(4) *see* Friendship (2).
**Many,** (1) Many strokes fell the oak, 597.
(2) So many heads (men), so many wits (minds), 331.
(3) *see* Suspicion.
**Marble,** (1) The fine marble needs no painting, 427.
(2) The fine crystal is sooner crazed than the hard marble, Appendix A, No. 193 (p. 379).
**Market-folk,** You may know by the market-folk how the market goes, 366.
**Marriage,** (1) Marriage and hanging go by destiny, 316.
(2) Marriages (weddings) are made in heaven, 428.
(3) Marriage is honorable, 750.
(4) *see* Grecian (2).
**Marry,** (1) It is better to marry than burn, 430.
(2) Marry (love, woo) in haste and repent at leisure, 429.
(3) *see* Mad.
**Master,** (1) Meat for your master, 454.
(2) The master's eye fattens the horse, 431.
**Mastiff,** (1) The mastiff never liked greyhound, 432.
(2) The whelp of a mastiff will never be taught to retrieve the partridge, Appendix A, No. 197 (p. 379).
**Maw,** What is sweet in the mouth is oft sour in the maw, 613.
**May,** He that cannot do as he would must do as he may, 720.

**Meaning,** Weigh the meaning and look not at the words, 433.
**Measure,** (1) Measure for measure, 437.
(2) There is a measure in all things, 435.
(3) To measure his cloth by another's yard, 434.
(4) With what measure ye mete it shall be measured unto ye, 436.
(5) *see* Fire (15); Foot (7).
**Meat,** (1) He takes no delight in meat who never was hungry, Appendix A, No. 66 (p. 367).
(2) Sweet meat must have sour sauce, 438.
(3) *see* Master (1); Sauce (3); Sweat.
**Meddle,** Neither meddle nor make, 439.
**Meet,** *see* Bridal; Dainties.
**Men,** (1) Men are made of clay, but women are made of men, 441.
(2) *see* Man.
**Mend,** If every one mend one, all shall be amended, 442.
**Merry,** (1) It is good to be merry and wise, 293.
(2) He is on a merry pin, 486.
**Metal,** (1) He is metal to the back, 588.
(2) Though all men are made of one metal they are not all cast in the same mould, 443.
(3) The finest metals soonest break, 283a.
(4) There is no metal so coarse, but fire will purify it, Appendix A, No. 99 (p. 370).
**Mile,** Good company makes short miles, 110.
**Millstone,** To see far into (look through) a millstone, 539.
**Milo,** Milo was able to carry the bull which he had carried as a calf, 444.
**Mind,** *see* Composition; Counsel (2); Gift; Mad; Many (2); Panther; Wine (11).
**Mine,** What is mine is yours (mine own), and what is yours is mine, 445.
**Minerva,** *Invita Minerva,* 459a.
**Mire,** The cleansed sow returns to her mire, 161.
**Misery,** (1) Misery loves company, 446.
(2) Once to have been happy is misery enough, 318.
**Misfortune,** Misfortune tests a brave man, as fire tests gold, 630a.
**Mistress,** *see* Experience (1).
**Molehill,** He promises mountains and performs molehills, 508.
**Month's mind,** To have a month's mind to a thing, 447.
**Moon,** (1) Born in the wane of the moon, 51.
(2) The moon does not fear the barking of dogs (wolves), 448.
(3) To cast beyond the moon, 75.
(4) When the sun shines the moon (star) is not seen, 605.
**More,** (1) The more that a man drinks, the more he may, 450.

(2) The more one has, the more one wants, 449.
(3) The more iron is used the brighter it is, 356.
**Moss,** A rolling stone gathers no moss, 589.
**Moth,** (1) The moth does most mischief to the finest cloth, 451.
(2) The moth plays with the candle till it is burned, 251.
**Mother,** (1) If your mother had espoused virginity you would not have been born, 452.
(2) *see* Experience (2).
**Mould,** *see* Metal (2).
**Mountain,** (1) To promise golden mountains, 508 a.
(2) *see* Molehill.
**Mouse,** (1) It had need to be a wily mouse that should breed in a cat's ear, 453.
(2) The mouse mumpeth so long at the bait, that at length she is taken in trap, 241 a.
(3) The silly mouse will by no manner of means be tamed, 736.
**Mouth,** *see* Gospel; Honey (2); Maw.
**Mowers,** No meat (meat) for mowers (your master), 454.
**Mowing,** It is not for your mowing, 455.
**Mud,** *see* Eft.
**Mushroom,** A mushroom (toad-stool) grows (springs up) in one (a single) night, 456.
**Music,** (1) Great (greatest) strokes make not sweet (sweetest) music, 598.
(2) To harp on that string that makes no music, 325.

## N

**Nail,** One nail drives out another, 410.
**Napping,** To take one napping, 618.
**Nature,** (1) He that followeth nature is never out of the way, 457.
(2) Nature surpasses nurture, 458.
(3) Nature will have its course, 459.
(4) Nurture surpasses nature, 465.
(5) *see* Forbidden (2).
**Near,** *see* Bark (1); Early; Leap (2).
**Nearest,** (1) I am nearest to myself, 461.
(2) The farthest way about is the nearest way home, 673.
**Necessary,** Women are necessary evils, 705.
**Necessity,** To make a virtue of necessity, 462.
**Need,** (1) Need makes virtue, 462 a.
(2) *see* Face (1); Fault (2); Marble (1); Wine (1).
**Net,** (1) Birds are trained with a sweet call, but taken with a broad net, 37.
(2) He is taken in his own net, 463.

**Nettle** (1) He that handles (touches) nettles tenderly is soonest stung, 464.
(2) It is better to be stung by a nettle than pricked by a rose, 599.
**New,** (1) His old brass must buy a new pan, 469.
(2) *see* Broom (1); Friend (8).
**News,** Cherries and news fall price soonest, 88.
**Niasse,** *see* Eyas.
**Nine,** A wonder lasts but nine days, 707.
**Nobility,** Virtue is nobility, 661.
**Nose,** He takes pepper in the nose, 480.
**Not the first,** Not the first to suffer injury, 237.
**Nurse,** (1) Even as nurses, 194.
(2) He sucked evil from the nurse's milk, 601.
**Nurture,** (1) Nature surpasses nurture, 458.
(2) Nurture surpasses nature, 465.
**Nut,** (1) Won with a nut and lost with an apple, 706.
(2) He that will eat the kernel must crack the nut, 362.

## O

**Oak,** (1) Great oaks from little acorns grow, 541 a.
(2) Many strokes fell the oak, 597.
**Oar,** (1) He hath an oar in every man's boat, 466.
(2) He that never took oar in his hand must not think scorn to be taught, 467.
**Oats,** Young is the goose that will eat no oats, 296.
**Obey,** They that are bound must obey, 53.
**Occasion,** *see* Forelock.
**Occupied,** Better be idle than ill occupied, 352.
**Oil,** (1) Of oil the top is the best, 689.
(2) To quench fire with oil, 234.
**Old,** (1) His old brass (hide, apron, cloak, smock) must buy a new pan (kirtle, jerkin, petticoat), 469.
(2) *see* Ape (1); Cock (2); Dog (2); Friend (7); Sore (2); Sparrows; Stork; Young men.
**One,** *see* Buy (2); Court (3); Keep (1); Metal (2); Mushroom; Pigeon (1); Poison (1).
**Opportunity,** (1) Opportunity makes the thief, 502 a.
(2) *see* Forelock.
**Ostridge,** The ostridge carrieth fair feathers, but rank flesh, Appendix A, No. 230 (p. 382).
**Own,** (1) Everyone prefers his own, 471.
(2) The crow thinks her own bird fairest, 471 a.
**Ox,** The black ox never trod on thy foot, 41.

P

**Pain,** (1) No pleasure without pain, 493.
(2) Worldly pleasure endeth in pain, 737.
**Painter,** As it pleases the painter, 492.
**Painting,** The fine marble needs no painting, 427.
**Palace,** It is as far from my tub to your palace, as from your palace to my tub, 652.
**Palm-tree,** The greater weight the palm-tree beareth, the straighter it groweth, 752.
**Panther,** The panther has a sweet smell, but a devouring mind, 472.
**Pantofles,** He stands too much on his pantofles, 586.
**Paradise,** He bringeth him into a fool's paradise, 252.
**Parent,** Young storks support parents when they are old, 590.
**Parish,** The parish priest forgetteth that ever he was clerk, 503.
**Parson,** To pinch on the parson's side, 488.
**Particularity,** One particularity concludeth no generality, 473.
**Parting,** Praise at the parting, 501.
**Past,** (1) Things passed may be repented, but not recalled, 474.
(2) *see* Remembrance (2).
**Paternoster,** *see* Penny (4).
**Patience,** Patience perforce, 475.
**Paw,** A lion is known by his paw, 392.
**Pea,** (1) As like as two peas, 389.
(2) To take two pigeons (doves) with one pea (bean), 619.
**Pearl,** (1) A barley-corn is better than a pearl to a cock, 15.
(2) Pearls dissolved in wine (vinegar) are restorative, 476.
**Penelope,** (1) It is better to spin with Penelope all night than to sing all day with Helen, 583.
(2) What Penelope wrought all day at night was all undone, 477.
**Penny,** (1) A penny for your thought, 478.
(2) He hath never a penny (cross) to bless himself with, 150 a.
(3) He thinks his penny good silver, 624.
(4) It is better to have a friend at court than a penny in purse, 269.
(5) No penny, no paternoster, 479.
**Pepper,** He takes pepper in the nose, 480.
**Perfect,** (1) Use makes perfect, 655.
(2) In all perfect works as well the fault as the face is to be shown, Appendix A, No. 181 (p. 378).
**Perforce,** Patience perforce, 475.
**Perilous,** Delays are perilous, 145.
**Perjury of lover,** *see* Jupiter (2).
**Permanent,** Nothing that is violent is permanent, 660.
**Phoenix,** A faithful friend is like a phoenix, 271.

**Phrigius,** As Phyrigius loved Pieria, 481.
**Physician,** (1) Physician, heal thyself, 482.
(2) *see* Doctor.
**Pick up,** To pick up (gather up, take) one's crumbs, 483.
**Pieria,** *see* Phrigius.
**Pigeon,** (1) To take (catch) two pigeons (doves) with one bean (pea), 619.
(2) Pigeons have no gall, 164.
**Pilgrimage,** Life is a pilgrimage, 385.
**Pill,** If the pills were pleasant they would not want gilding, 485.
**Pillow,** To sow (lay) pillows (cushions) under the elbows, 484.
**Pin,** (1) He is on a merry pin, 486.
(2) To pin one's faith on another's sleeve, 487.
**Pinch,** (1) I know best where my shoe pinches me, 551.
(2) To pinch on the parson's side, 488.
**Pippins,** *see* Crab-tree.
**Piralis,** *see* Pyrausta.
**Pit,** He falls into the pit he digs for another, 489.
**Pitch,** He that touches pitch will be defiled, 490.
**Place,** Man honors the place, not the place the man, 423.
**Plaster,** You break my head and give me a plaster, 57.
**Play,** Play, women and wine undo men a-laughing, 491.
**Pleases,** (1) As it pleases the painter, 492.
(2) *see* Little thing.
**Pleasure,** (1) It is a virtue to abstain from pleasure, 662.
(2) No pleasure without pain, 493.
(3) Worldly pleasure endeth in pain, 737.
**Plenty,** He knoweth not the pleasure of plenty who hath not felt the pain of penury, Appendix A, No. 65 (p. 367).
**Plough,** (1) Better have one plough going than two cradles, 494.
(2) To plough the shore, 495.
**Poison,** (1) One drop of poison infects the whole tun of wine, 496.
(2) Poison pierceth every vein, 497.
(3) *see* Bee (4); Earth (2); Pot (1).
**Pole,** When the hop grows high it must have a pole, 350.
**Poorer,** Poorer than Codrus (Irus), 498.
**Porridge,** A little coloquintida (one ill, wicked weed) spoils (mars) a whole pot of porridge (pottage), 96.
**Pot,** (1) In golden (silver, painted) pots are hidden the most deadly poisons, 499.
(2) *see* Porridge.
**Potter,** *see* Clay (2).
**Practice,** Practice makes perfect, 655.
**Praise,** (1) Praise a fair day at night, 501 a.
(2) Praise at the parting, 501.

(3) Counsel must be followed, not praised, 118.
**Prey,** (1) The prey entices the thief, 502.
(2) *see* Hawk (1).
**Prickle,** (1) Every rose grows from prickles, 523.
(2) No rose without a prickle, 524.
**Prickly,** *see* Hedgehog.
**Priest,** The parish priest forgets that ever he was clerk, 503.
**Print,** In print, 504.
**Private,** Private welfare is not to be preferred before the commonweal, 505.
**Procession,** *see* Devil (2).
**Profit,** Things of greatest profit are set forth at least price, Appendix A, No. 182 (p. 378).
**Promise,** (1) He promises mountains and performs molehills, 508.
(2) Promise is debt, 507.
**Propose,** Man proposes (purposeth, propones), and God disposes (dispones), 424.
**Pumice,** To wring water out of pumice, 668.
**Purple,** *see* Blue.
**Pyrausta,** The pyrausta (piralis) lives in the fire, 509.

## Q

**Quandary,** To be in a quandary, 510.
**Quench,** (1) To kindle coals in hope to quench them, 92.
(2) To quench fire with oil, 234.
(3) Foul water as soon as fair will quench hot fire, 263.

## R

**Rage,** Rage is without reason, Appendix A, No. 75 (p. 368).
**Rain,** Fools have the wit to keep themselves out of the rain, 253.
**Rake,** *see* Fork (1), (2).
**Rare,** (1) As rare as a black swan, 544.
(2) More rare than a white crow, 132a.
**Razor,** *see* Honey (2).
**Reach,** Stars are to be looked at, not reached at, 587.
**Reap,** (1) As he sows, he reaps, 577.
(2) One reaps, another threshes, 511A.
(3) One sows, another reaps, 511.
**Reason,** (1) Love is without reason, 415.
(2) The case (grief) is light where reason can take place, 74.
**Rebukes,** Rebukes ought not to have a grain of salt more than sugar, 512.
**Recalling,** A word spoken is past recalling, 711.

**Reckon,** He that reckons without his host reckons twice, 513.
**Reign,** *see* Dissemble.
**Remedy,** (1) God hath provided a remedy for every disease, 514.
(2) There is a remedy for all dolors (everything) but death, 514 a.
**Remembrance,** (1) The remembrance of loss renews sorrow, 515.
(2) The remembrance of past dangers is joyful, 516.
**Remission,** There is no remission to be asked where a commission is granted, Appendix A, No. 184 (p. 378).
**Renew,** *see* Remembrance (1).
**Renewing,** The falling out of lovers is a renewing of love, 209.
**Repent,** *see* Lawn (1); Marry (2); Past (1).
**Repentance,** (1) No pleasure without repentance, 493.
(2) To buy repentance too dear, 517.
**Return,** *see* Run (1).
**Revenge,** You revenge yourself on your enemy when you carry yourself well, 518.
**Riches,** *see* Good name (1).
**Ripe,** (1) Ripe fruit is soonest rotten, 519.
(2) Soon ripe, soon rotten, 519 a.
**Rising,** The rising of one man is the falling of another, 738.
**River,** A river running into many brooks becomes shallow, 520.
**Robin Hood,** Many speak (talk) of Robin Hood that never shot in his bow, 521.
**Rolling stone,** *see* Moss.
**Romans,** *see* Rome.
**Rome,** When at Rome do as the Romans do, 522.
**Root,** Straight trees have crooked roots, 643.
**Rose,** (1) Every rose groweth from prickles, 523.
(2) No rose without a thorn (prickle), 524.
(3) *see* Canker; Nettle (2).
**Rotten,** *see* Ripe (1); Sepulchre.
**Rub,** Rub a galled horse on the back and he will wince (winch, kick), 525.
**Run,** (1) He runs (goes) far that never returns (turns), 526.
(2) *see* Hare (2), (3); River.
**Rushes,** Strew green rushes for the stranger, 593.
**Rust,** Iron not used soon rusts, 357.

S

**Saddle,** (1) He that cannot beat the horse beats the saddle, 19.
(2) The saddle must be set on the right horse, 525 a.
**Sail,** Weigh anchor and hoist up sail, 676.
**Saint,** (1) Every saint has his candle (festival, feast, shrine), 528.
(2) Saint George on horseback, 527.

**Salt,** (1) Better to eat salt with the philosophers of Greece, than eat sugar with courtezans (courtiers) of Italy, 531.
(2) One should eat a bushel of salt with him whom he means to make a friend, 181.
(3) Rebukes ought not to have a grain of salt more than sugar, 512.
(4) Time turns white sugar to white salt, 632.
(5) To help a person to salt is uncivil, 530.
(6) You catch birds by laying salt on their tails, 38.
**Salt fish,** It is a strange salt fish that water cannot make fresh, 529.
**Salve,** (1) Different sores must have different salves, 532 a.
(2) He hath but one salve for all sores, 532.
(3) Seek your salve where you got your sore, 542.
(4) There is a salve for every sore, 533.
(5) *see* Sore (1).
**Same,** *see* Cup (2); Egg (2); Harp (1); Knife.
**Sand,** Gravelled (stalled) in the sand (suds), 302.
**Satiety,** There is a satiety of all things, Appendix A, No. 168 (p. 376).
**Satyrus,** Satyrus would needs embrace fire and was burned, 534.
**Sauce,** (1) Ease is the sauce of labor, 179.
(2) Sweet meat must have sour sauce, 438.
(3) Though the sauce be good, you need not forsake the meat for it, 535.
**Saving,** Saving is getting, 579.
**Scorpion,** Those that are stung by the scorpion are healed by the scorpion, 600.
**Scripture,** *see* Devil (3).
**Scylla,** Between Scylla and Charybdis, 536.
**Sea,** (1) The greatest seas have the sorest storms, 538.
(2) The sea has fish for every man, 537.
**Secret,** There is nothing so secret but it is detected at last, 739.
**See,** (1) To see far into (look through) a millstone, 539.
(2) Two eyes see more than one, 332.
**Seed,** (1) Of little seeds grow great trees, 541.
(2) The increase of seed too timely sown is small, 540.
**Seek,** Seek your salve where you got your sore, 542.
**Seldom,** (1) As seldom seen as a black swan, 544.
(2) Seldom comes the (a) better, 543.
**Self, (my-, him-, thy-, etc.),** *see* Friend (2); Govern; Nearest (1); Physician (1); Wise (3); Way (1).
**Sell,** *see* Buy (2); Lawn (1); Wine (8).
**Sepulchre,** A sumptuous (fair, painted, gilded) sepulchre (tomb) is full of rotten bones, 546.
**Seven,** *see* Happen.

**Shadow,** (1) A word is the shadow of the action, 710.
(2) Honor follows virtue, as the shadow doth the body, 547.
(3) To exchange the substance for the shadow, 196.
(4) When the sun is highest he casts the least shadow, 603.
**Shake,** *see* Ear (5).
**Shallow,** *see* River.
**Shame,** Shame once found is lost, 548.
**Sharp,** *see* Frosts; Sore (1); Whetstone (1); Wine (7).
**Shears,** There went but a pair of shears between them, 549.
**Sheath,** A leaden sword in an ivory sheath, 615.
**Sheep,** *see* Shrew; Wolf (1), (6).
**Ship,** *see* Anchor (3); Venture (2); Welcome (1).
**Shoe,** (1) A great shoe upon a little foot, 553.
(2) He that makes the shoe cannot tan the leather, 550.
(3) I know best where my shoe pinches me, 551.
(4) The shoe will hold with the sole, 554.
(5) *see* Demonides; Hercules.
**Shoemaker,** The shoemaker should not go beyond his last, 555.
**Shoot,** *see* Archer.
**Shore,** Plough the shore, 495.
**Should,** He that speaks the things he should not, hears the thing he would not, 581.
**Shrew,** Better a shrew than a sheep, 557.
**Shrine,** Every saint has his shrine, 528.
**Shrink,** (1) He shrinks in the wetting, 558.
(2) He will not shrink for an April shower, 558 a.
**Sicilia,** The stone of Sicilia the more it is beaten the harder it is, 559.
**Sickness,** The second fall in sickness is ever most dangerous, 740.
**Silence,** Silence gives consent, 560.
**Silk,** The fairest silk (lawn, cloth) is soonest soiled (stained), 561.
**Silver,** (1) White silver draws black lines, 562.
(2) White silver is wrought in black pitch, Appendix A, No. 53 (p. 365).
(3) He thinks his half-penny (penny) good silver, 624.
(4) *see* Iron (3); Pot (1).
**Similitude,** *see* Friendship (2).
**Simple,** Truth's tale is simple, 650.
**Sin,** (1) He that swims in sin, will sink in sorrow, 745.
(2) 'Tis ill to sin, 'tis devilish to persevere, 192 a.
**Sit,** (1) Better sit still than rise and fall, 563.
(2) An unbidden guest knows not where to sit, 306.
**Skin,** (1) A wolf in a sheep's skin, 698.
(2) Sell not the bear's skin before you have caught (killed) him, 18.
**Sleeve,** *see* Faith (1).

**Slip,** Many a slip (many things chance, happen, fall) between the cup and the lip, 564.
**Smell,** *see* Frankincense; Panther; Spice.
**Smoke,** (1) No fire without smoke, 236.
(2) No smoke without some fire, 567.
(3) Out of the smoke into the fire, 565.
(4) The smoke of a man's own house is better than the fire of another, 566.
**Snail,** The snail slides up the tower at last, though the swallow mounts it sooner, 568.
**Snake,** (1) A snake in the grass, 570.
(2) He has eaten a snake, 569.
**Snatches,** *see* Dog (3).
**Soberness,** What soberness conceals, drunkenness reveals, 571.
**Sodden,** A cole-wort twice sodden, 95.
**Soft,** *see* Clay (2); Fire (7).
**Soil,** (1) It is a bad soil where no flower will grow, 305.
(2) The fattest soil untilled is most subject to weeds, 218.
**Soiled,** *see* Silk.
**Sole,** The shoe will hold with the sole, 554.
**Son,** Like father, like son, 217.
**Soon,** (1) A friend is not so soon gotten as lost, 272.
(2) Hot love, soon cold, 421.
(3) Soon enough done, if well done, 572.
(4) Soon hot, soon cold, 573.
(5) Sorrow is soon enough when it comes, 742.
**Soonest,** *see* Canker; Cherries; Flower (1); Nettle (1); Ripe (1); Silk.
**Sore,** (1) A sharp (desperate, extreme) sore (cut, case, evil) must have a sharp cure (salve), 574.
(2) An old sore is not soon cured, 741.
(3) The light is not (nought) for sore eyes, 388.
(4) *see* Salve (1), (2), (3), (4).
**Sorrow,** (1) The sorrow that is sudden is the more sour, 575.
(2) The remembrance of past sorrows is joyful (sweet), 516.
(3) The remembrance of loss renews sorrow, 515.
(4) Sorrow is soon enough when it comes, 742.
**Sound,** (1) Full vessels sound least, 188 a.
(2) *see* Eye (7); Vessel (1).
**Sour,** *see* Deserve; Love (9); Meat (2); Sorrow (1); Sweet (2); Taste; Wine (7).
**Sow,** (1) As he sows, he reaps, 577.
(2) One sows, another reaps, 511.
(3) *see* Dog (6).
**Sown,** (1) Thick sown and thin come up, 576.
(2) *see* Seed (2).

**Span,** Life is but a span, 386.
**Spaniel,** (1) The more the spaniel is beaten the fonder he is, 578.
(2) *see* Woman (2).
**Sparing,** Sparing (saving) is (first, chief) getting (gaining, having), 579.
**Spark,** From a small (little) spark a large (great) fire, 580.
**Sparrows,** Old sparrows are ill to tame, 743.
**Speak,** *see* Love (17); Robin Hood; Should; Truth (1).
**Spice,** If you beat (pound) spice it will smell the sweeter, 582.
**Spider,** *see* Bee (4).
**Spin,** It is better to spin with Penelope all night than to sing with Helen all day, 583.
**Spoke,** To put a spoke in his wheel, 584.
**Spring,** *see* Frosts.
**Stable-door,** *see* Steed.
**Stain,** True blue will never stain, 46.
**Stalk,** Danger and delight grow both upon one stalk, 138.
**Stand,** (1) He stands in his own light, 585.
(2) *see* Pantofles.
**Star,** (1) Stars are to be looked at, not reached at, 587.
(2) When the sun shines the star is not seen, 605.
(3) One may point at a star, but not pull at it, 587 a.
**Staring,** There is a difference between staring and stark blind, 153.
**Steed,** Too late to shut the stable-door when the steed is stolen, 378.
**Steel,** (1) He is steel (metal) to the back, 588.
(2) *see* Sword (2); Tongue (1).
**Stile,** *see* Leap (2).
**Still,** *see* Sit (1); Water (5).
**Stock,** Danger and delight grow both upon one stock, 138.
**Stolen,** *see* Steed.
**Stone,** (1) A rolling stone gathers no moss, 589.
(2) Constant dropping wears the stone, 113.
(3) To wring water (blood) out of a stone (pumice, flint), 668.
(4) *see* Crane; Dog (5); Hard (1); Sicilia; Stumble; Toad (1).
**Stool,** An unbidden guest must bring his stool with him, 306.
**Stoop,** *see* Hawk (2); Love (12).
**Stopped,** *see* Stream (1).
**Stork,** Young storks support their parents when old, 590.
**Storm,** (1) After a calm comes a storm, 67.
(2) After a storm (clouds) comes a calm (fair weather), 591.
(3) The greatest seas have the sorest storms, 538.
**Straight-laced,** *see* Instep.
**Strales,** *see* Eye (8).
**Stranger,** Strew green rushes for the stranger, 593.

**Straw,** (1) He that lives in the court dies upon straw, 122.
(2) The same fire purifies gold and consumes straw, 232.
(3) *see* Fire (2), (9); Won (1).
**Stream,** (1) The stream (current, tide) stopped, swells the higher, 592.
(2) *see* Strive.
**Strew,** Strew green rushes for the stranger, 593.
**Strike,** Strike while the iron is hot, 594.
**String,** (1) He has two strings to his bow, 595.
(2) To have the world in a string, 717.
(3) *see* Harp (1), (2).
**Strive,** To strive (swim, struggle, row) against the stream, 596.
**Stroke,** (1) Many strokes fell the oak, 597.
(2) *see* Music (1).
**Study,** To be in a brown study, 61.
**Stumble,** No wonder if he breaks his head who stumbles twice over one stone, 58.
**Stung,** *see* Nettle (1), (2); Scorpion.
**Substance,** To exchange the substance for the shadow, 196.
**Sucked,** He sucked evil from the nurse's milk, 601.
**Sudden,** *see* Sorrow (1).
**Suffice,** A word to the wise is sufficient, 716A.
**Sugar,** (1) Rebukes ought not to have a grain more of salt than of sugar, 512.
(2) Time turns white sugar to white salt, 632.
(3) *see* Salt (1).
**Summer,** One swallow makes no summer, 610.
**Sun,** (1) Out of God's blessing into the warm sun, 287.
(2) The sun being at the highest declineth, 602.
(3) The sun is never the worse for shining on a dunghill, 604.
(4) The sun shines upon all alike, 606.
(5) There is no sun so bright but clouds may overcast it, Appendix A, No. 68 (p. 367).
(6) When the sun is highest he casts the least shadow, 603.
(7) When the sun shines the moon (star) is not seen, 605.
**Surfeit,** Surfeit (gluttony) kills (slays) more than the sword, 607.
**Suspect,** *see* Deceive.
**Suspicion,** Suspicion makes many to sin, 608.
**Swallow,** (1) One swallow makes no summer, 610.
(2) Swallows, like false friends, fly upon the approach of winter, 611.
(3) The snail slides up the tower at last, though the swallow mounts it sooner, 568.
(4) To swallow a gudgeon, 609.
**Swan,** As seldom seen as (as rare as) a black swan, 544.

**Sweat,** To sweat at meat and freeze at work, 612.
**Sweeps clean,** *see* Broom (1).
**Sweet,** (1) Life is sweet, 387.
(2) What is sweet (good) in the mouth (in taste), is oft sour (bitter) in the maw (belly, at the heart), 613.
(3) Wars are sweet to them that know them not, 666.
(4) *see* Deserve; Love (9); Meat (2); Music (1); Panther; Taste; Wine (7).
**Sweeter,** If you pound spice it will smell the sweeter, 582.
**Sweetest,** *see* Forbidden; Knowing nothing; Music (1); Wine (7).
**Swim,** (1) He that swims in sin, will sink in sorrow, 745.
(2) He must needs swim that is held up by the chin, 614.
(3) *see* Strive.
**Swinge,** Youth will have its swinge, 725.
**Sword,** (1) A leaden sword in an ivory sheath, 615.
(2) No sword made of steel but hath iron, 617.
(3) Quench not the fire with a sword, 135.
(4) Surfeit slays more than the sword, 607.
(5) To slay with a leaden sword, 616.

## T

**Tabor,** He seeks to catch a hare with a tabor, 77.
**Tail,** (1) Bees that have honey in their mouths have stings in their tails, 25.
(2) He holdeth a wet eel by the tail, 182.
(3) Tread a worm on the tail and it will turn, 718.
(4) You catch birds by laying salt on their tails, 38.
**Tailors,** Tailors and writers must mind the fashion, 746.
**Take,** (1) To take one napping, 618.
(2) To take (catch) two pigeons (doves) with one bean (pea), 619.
**Talkers,** The greatest talkers are not the greatest doers, 620.
**Tame,** *see* Mouse (3); Sparrows.
**Tarry,** Time and tide tarries for no man, 627.
**Taste,** To him that has lost his taste, sweet is sour, 744.
**Taught,** (1) Better fed than taught, 221.
(2) He that never took oar in hand must never think scorn to be taught, 467.
**Taurus,** The bird taurus hath a great voice but a small body, Appendix A, No. 208 (p. 380).
**Tears,** From hence come those tears, 621.
**Telephus,** Telephus was healed with the same spear with which he had been wounded, 542 a.
**Telling,** By telling our woes we often lessen them, 622.

**Thick,** Thick sown and thin come up, 576.
**Thief,** The prey entices the thief, 502.
**Thin,** *see* Thick.
**Thing,** (1) Things above us are not for us, 1.
(2) *see* All things; Best thing; Good thing; Little thing; Month's mind; Past (1); Should.
**Think,** He thinks his halfpenny (penny, farthing) good silver, 624.
**Thinking,** Who has never done thinking never begins doing, 623.
**Thirsty,** The more the man with dropsy drinketh, the more thirsty he is, 170.
**Thistle,** *see* Acanthis; Grapes.
**Thorn,** *see* Grapes; Hedgehog; Rose (1), (2).
**Thought,** (1) A penny for your thought, 478.
(2) Thought is free, 625.
**Thousand,** Conscience has a thousand witnesses, 112.
**Thresh,** One reaps, another threshes, 511A.
**Thrive,** It is hard to wive and thrive in a year, 319.
**Thumb,** You two are finger and thumb, 224.
**Thunderbolt,** (1) Far from Jupiter and his thunderbolt, 212.
(2) The thunderbolt hath but its clap, 626.
**Tide,** (1) Time and tide tarries for no man, 627.
(2) *see* Stream (1).
**Tied,** He has tied a knot with his tongue, that he cannot undo with all his teeth, 628.
**Time,** (1) Take time in time ere time be tint, 629.
(2) Time tries friends, as fire tries gold, 630.
(3) Time tries truth (all things), 631.
(4) Time wears out love (fancies), 633.
(5) *see* Fire (16); Forelock; Sugar (2); Tide (1).
**Tippet,** To turn tippet, 653.
**Toad,** (1) The foul toad hath a fair stone in its head, 634.
(2) In the clearest water is the ugliest toad, Appendix A, No. 228 (p. 382).
**Toadstool,** A toadstool springs up in a single night, 456.
**Today,** That which is not agreeable today will tomorrow be less so, 5.
**Together,** To be (go, set) together by the ears, 635.
**Tomorrow,** *see* Today.
**Tongue,** (1) The tongue's not steel, yet it cuts, 636.
(2) *see* Blister (1), (2); Heart (4); Tooth (2).
**Tooth,** (1) Better tooth (eye) out than always ache, 637.
(2) He hath tied such a knot with his tongue, that he cannot undo it with all his teeth, 628.
(3) *see* Colt (3).
**Top,** Low trees have their tops, 644.

**Touch,** (1) Good not to touch a woman, 638.
(2) *see* Nettle (1); Pitch.
**Touchstone,** Gold is tried by the touchstone, 288.
**Tow,** *see* Fire (5).
**Trap,** It is easy to fall into a trap but hard to get out again, 180.
**Traveller,** (1) A traveller may lie with authority, 639.
(2) A traveller must have the snout of a hog, the legs of a deer, and the back of an ass, 640.
**Tree,** (1) A tree is known by its fruit, 642.
(2) As a tree falls, so shall it lie, 641.
(3) Low trees have their tops, 644.
(4) Straight trees have crooked roots, 643.
(5) The higher that the tree is, the greater is the fall, 338 a.
(6) *see* Bark (1), (2); Caterpillar; Elder; Seed (1); Twigs.
**Triumph,** Do not triumph (vaunt) before the victory, 645
**True,** *see* Blue; Turtle.
**Trust,** (1) Trust none in matters of love, 647.
(2) Try your friend before you trust him, 651.
**Truth,** (1) Speak the truth, the whole truth, and nothing but the truth, 649.
(2) Time tries truth, 631.
(3) Truth begets hatred, 648.
(4) Truth is in wine, 571 a.
(5) Truth's tale is simple, 650.
**Try,** (1) Try your friend before you trust him, 651.
(2) The end tries all, 190.
**Tub,** It is as far from my tub to your palace, as from your palace to my tub, 652.
**Turn,** *see* Run (1); Tippet; Worm (2).
**Turtle,** As true as turtle to her mate, 646.
**Twice,** *see* Cole-wort; Reckon; Stumble.
**Twigs,** Young twigs may be bent but not old trees, 654.
**Two,** *see* Anchor (1); Bargain; Bird (1); Evil (2); Eye (9); Face (2); Fool (3), (7); Hare (3); Keep (1); Like (1); Pigeon (1); String (1).

U

**Uncertain,** The chance of war is uncertain, 664.
**Use,** (1) Use makes perfectness (perfect), 655.
(2) *see* Iron (1), (2); Manners (2).

V

**Valiant,** A valiant man esteemeth every place to be his own country, 120.
**Vein,** Poison pierceth every vein, 497.

**Venture,** (1) Nothing venture, nothing have, 657.
(2) Venture not all in one bottom (ship), 656.
**Venus,** *see* Ceres.
**Vessel,** (1) Empty vessels make the greatest sound, 188.
(2) Full vessels sound least, 188a.
(3) With what liquor a vessel (cask) is first seasoned, it will long keep the scent of it, 658.
(4) Woman is the weaker vessel, 702.
**Vice,** Be angry with (hate) the vice, and not the man, 659.
**Victory,** *see* Triumph.
**Vine,** The young vines give the most wine, but the old the best, 755.
**Vinegar,** (1) Pearls are dissolved in vinegar, 476.
(2) The sweetest wine makes the sharpest vinegar, 688.
**Violent,** Nothing that is violent is permanent, 660.
**Violet,** The violet the oftener it is handled and touched the sooner it withereth and decayeth, Appendix A, No. 215 (p. 381).
**Virginity,** *see* Mother (1).
**Virtue,** (1) It is a virtue to abstain from pleasant things (pleasure), 662.
(2) Virtue is nobility, 661.
(3) *see* Beauty (3); Counsel (1); Honor (3); Necessity; Shadow (2).
**Vomit,** The dog returns to his vomit, 161.

## W

**Wade,** Having once wet their feet they care not how far they wade, 680.
**Wall,** (1) Hard with hard never makes the stone wall, 320.
(2) The weakest goes to the wall, 674.
**Wallet,** We know not what is in the wallet (budget) behind, 663.
**Walnut-tree,** *see* Woman (2).
**Wane,** Born in the wane of the moon, 51.
**Want,** The more one has the more one wants, 449.
**War,** (1) The chance (event, end, fortune) of war (battle) is uncertain, 664.
(2) Wars are sweet to them that know them not, 666.
**Warned,** (1) He is a happy man who is warned by another man's deed, 294a.
(2) He that is warned (fore-warned, half-warned) is fore-armed (half-armed), 665.
**Wash,** One hand washes the other, and both wash the face, 312.
**Waste,** Haste makes waste, 327.
**Water,** (1) Water in a smith's forge serves rather to kindle than quench, 667.

(2) Foul water as soon as fair will quench hot fire, 263.
(3) He expects to find water with the first stroke of the spade, 671.
(4) He who would have clear water should go to the fountain-head, 670.
(5) Still (smooth) water runs deep, 669.
(6) *see* Drowning; Fire (11), (13); Lay; Salt fish; Stone (2), (3); Wine (8).

**Way,** (1) He tells me the way but does not know it himself, 672.
(2) The farthest way about is the nearest way home, 673.
(3) You go the wrong way to the wood, 285.
(4) *see* Nature (1).

**Weaker,** A woman is the weaker vessel, 702.

**Weakest,** The weakest goes to the wall, 674.

**Wear,** *see* Stone (2); Win; Woo (1).

**Wedded,** Wedded to their wills, 675.

**Wedding,** (1) The wooing was a day after the wedding, 708.
(2) Weddings are made in heaven, 428.

**Weed,** (1) The fattest soil untilled is most subject to weeds, 218.
(2) One wicked weed spoils a whole pot of porridge, 96.

**Weeping-cross,** To come home by weeping-cross, 103.

**Weigh,** (1) Weigh the meaning and look not at the words, 433.
(2) *see* Anchor (2); Fire (15).

**Welcome,** (1) As welcome as water into a (sinking, riven, broken, leaking) ship, 678.
(2) Good will and welcome is your best cheer, 679.

**Wet,** (1) Having once wet their feet they care not how far they wade, 680.
(2) He holdeth a wet eel by the tail, 182.
(3) Women like to wet eels, 183.
(4) *see* Herring (1).

**Wether,** You have given the wolf the wether (lamb) to keep, 699.

**Wetting,** *see* Shrink (1).

**Wheat,** He would eat finer (better) bread than is made of wheat, 55.

**Wheel,** To put a spoke in his wheel, 584.

**Whelp,** *see* Bitch; Mastiff.

**Whetstone,** (1) The blunt whetstone makes a sharp edge, 681.
(2) To lie for the whetstone, 384.

**White,** (1) To cast a white upon black, 682.
(2) *see* Crow (1), (2); Silver (1); Sugar (2); Wool (1).

**Wife,** A good wife makes a good husband, 683.

**Will,** (1) Wedded to their wills, 675.
(2) *see* Like (3); Welcome (2).

**Win,** Win it and wear it, 684.

**Wince,** Rub a galled horse on the withers and he will wince, 525.

**Wind,** (1) Drawing evil about one as the northeast wind does clouds, 167.
(2) Is the wind in that door? 685.
(3) Measure the wind and weigh the fire, 677.
(4) To know which way the wind blows, 368.
(5) Women are as inconstant as the wind, 704.
(6) Words are but wind, 713.
**Windlass,** To fetch a windlass, 223.
**Wine,** (1) Good wine needs no bush, 686.
(2) No wine without lees, 690.
(3) Of wine the middle, of oil the top, and of honey the bottom is best, 689.
(4) Old friends and old wine are best, 274.
(5) One drop of poison infects the whole tun of wine, 496.
(6) Play, women and wine undo men laughing, 491.
(7) The sweetest (the best, sweet, good) wine makes the sharpest (sour, good) vinegar, 688.
(8) To sell one's wine and drink water (lees), 754.
(9) Truth is in wine, 571 a.
(10) When wine sinks, words swim, 571 a.
(11) Wine is the glass of the mind, 687.
(12) *see* Pearl (2); Vine.
**Winter,** (1) It is a hard winter when one wolf eats another, 691.
(2) *see* Swallow (2).
**Wisdom,** (1) Experience is the mother of wisdom, 199.
(2) *see* Get (1).
**Wise,** (1) It is good to be merry and wise, 293.
(2) A word to the wise is sufficient, 716 A.
(3) He is not wise who is not wise for himself, 693.
(4) To be wise and love is hardly granted to the gods above, 692.
(5) *see* Beware (1); Word (6).
**Wist,** Beware of had I wist, 35.
**Wit,** (1) To be at one's wit's ends, 695.
(2) So many heads, so many wits, 331.
(3) The best wits are soonest subject to love, 34.
(4) Two wits are better than one, 332.
(5) *see* Bought (1), (2); Fool (5); Wool-gathering.
**Witness,** Conscience has a thousand witnesses, 112.
**Wive,** It is hard to wive and thrive in a year, 319.
**Woe,** (1) By telling our woes we often lessen them, 622.
(2) A woman is the woe of man, 703.
**Wolf,** (1) A wolf in a sheep's skin, 698.
(2) It is a hard winter (the hunger must be great) when one wolf eats another, 691.

(3) One wolf will not eat another wolf, 700.
(4) The moon does not fear the barking of wolves, 448.
(5) The she-wolf chooses always that wolf for her mate who is made most lean and foul by following her, 697.
(6) You have given the wolf the wether (sheep) to keep, 699.
(7) *see* Fox (4).

**Woman,** (1) A castle that parleys, and a woman that will hear, they will both yield, 76.
(2) A spaniel, a woman, a walnut tree, the more they're beaten, the better still they be, 578 a.
(3) A woman either loves or hates, 701.
(4) A woman is the woe of man, 703.
(5) A woman is the weaker vessel, 702.
(6) All women may be won, 747.
(7) Good not to touch a woman, 638.
(8) Men are made of clay, but women are made of men, 441.
(9) Play, women and wine undo men laughing, 491.
(10) Women are inconstant, 704.
(11) Women are necessary evils, 705.
(12) Women like to wet eels, 183.
(13) *see* Friendship (1).

**Won,** (1) Won with a nut and lost with an apple (straw), 706.
(2) All women may be won, 746.

**Wonder,** A wonder lasts but nine days, 707.

**Woo,** (1) Woo her, win her, and wear her, 684 a.
(2) Woo in haste and repent at leisure, 429.

**Wood,** (1) Every wood has its worm, 748.
(2) You go the wrong way to the wood, 285.
(3) *see* Bird (1).

**Wooing,** The wooing was a day after the wedding, 708.

**Wool,** (1) There is no wool so white but a dyer can make it black, 709.
(2) He would wear finer cloth than is made of wool, 55 a.

**Wool-gathering,** His wits are (go) a wool-gathering, 696.

**Word,** (1) A word is the shadow of the action, 710.
(2) A word to the wise is sufficient, 716 A.
(3) A word spoken is past recalling, 711.
(4) Fair words don't fill the belly, 714.
(5) Fair words make fools fain, 208.
(6) He is wise that speaks few words, 716.
(7) Two words to a bargain, 715.
(8) Weigh the meaning and look not at the words, 433.
(9) When the word is out it belongs to another, 712.
(10) Words are but wind, 713.

**Work,** (1) Artificers are wont in their last works to excel themselves, 14.
(2) *see* Sweat.

**World,** (1) To have the world in a string, 717.
(2) *see* Live (3).
**Worm,** (1) Every wood has its worm, 748.
(2) Tread a worm on the tail and it will turn, 718.
(3) The worm eats the best trees, 79.
**Worst,** (1) He that worst may must hold the candle, 719.
(2) The worst is yet behind, 32.
**Would,** (1) He that cannot do as he would must do as he may, 720.
(2) He that speaks the thing he should not, hears the thing he would not, 581.
**Wound,** (1) A green wound is soon healed, 721.
(2) The wound that bleedeth inwardly is most dangerous, 722.
**Wrath,** *see* Answer (1).
**Wring,** I know best where my shoe wrings me, 551.
**Writers,** Tailors and writers must mind the fashion, 746.
**Wrong,** *see* Extremity; Way (3).

## Y

**Year,** *see* Happen (1); Wive.
**Yield,** *see* Woman (1).
**Yoke,** In time the savage bull will bear the yoke, 62.
**Young,** *see* Child (1); Cock (2); Goose (5); Stork.
**Young men,** Young men think old men fools, but old men know that young men are fools, 723.
**Younger,** Ye shall never be (labor) younger, 724.
**Yours,** *see* Mine.
**Youth,** Youth will have its course (swinge), 725.

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